

Contains 2

DEC 1939

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

OCTOBER-DECEMBER, 1939



A Theology Relevant to Religious Education

God in the Educational Process:

The Place of God in Education

When Should Come a Consciousness of God

Three Ways to Think of God

God and the State

Adult Education in the Jewish Community

Personality Development Through a Junior Hi-Y

Professional Education for Non-Ministerial Service in the
Church

Book Reviews

Index of Volume XXXIV

Edwin E. Aubrey

P. R. Hayward

Sophia L. Fabs

Nevin C. Harner

Rolland W. Schloerb

Samuel M. Blumenfeld

John P. Dix

Mary Leigh Palmer

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

Membership in the Association is \$4.00 or more per year, of which \$3.50 is for subscription to the Journal. Single copies, \$1.00 each.

LAIRD T. HITES, Editor

*Department of Psychology and Education,
Central YMCA College, Chicago*

EDITORIAL COMMITTEE

FRANK M. MCKIBBEN, *Professor of
Religious Education, Northwestern
University, Chairman.*

H. L. BOWMAN, *Minister, First Pres-
byterian Church, Chicago.*

HEDLEY S. DIMOCK, *Dean, George
Williams College, Chicago.*

PERCY R. HAYWARD, *Chairman of Edi-
torial Board, International Council
of Religious Education, Chicago.*

LEO L. HONOR, *Executive Secretary,
Board of Jewish Education, Chicago.*

SHAILER MATHEWS, *Dean Emeritus,
University of Chicago Divinity
School.*

THORNTON W. MERRIAM, *Director,
Northwestern University Board of
Religion.*

CURTIS W. REESE, *Dean, Abraham
Lincoln Centre, Chicago.*

REGINA WESTCOTT WIEMAN, *Consult-
ing Psychologist and Lecturer, Chi-
cago.*

The Religious Education Association

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill.
Editorial Office, 59 East Van Buren Street, Chicago, Illinois

(Address all correspondence to the Editorial office)

Published quarterly. Printed in U. S. A.

RELIGIOUS EDUCATION

VOLUME XXXIV

OCTOBER-DECEMBER, 1939

NUMBER 4

CONTENTS

Page

Religious Education Needs a Theology.....	<i>Laird T. Hites</i>	195
A Theology Relevant to Religious Education.....	<i>Edwin E. Aubrey</i>	195
God in the Educational Process		
The Place of God in Education.....	<i>P. R. Hayward</i>	202
When Should Come a Consciousness of God.....	<i>Sophia L. Fahs</i>	208
Three Ways to Think of God.....	<i>Nevin C. Harner</i>	216
God and the State.....	<i>Rolland W. Schloerb</i>	221
Adult Education in the Jewish Community.....	<i>Samuel M. Blumenfeld</i>	225
Personality Development Through a Junior Hi-Y.....	<i>John P. Dix</i>	230
Professional Education for Non-Ministerial Service in the Church.....		
.....	<i>Mary Leigh Palmer</i>	235
Book Reviews.....		247
Index to Volume XXXIV		

Entered as second-class matter July 31, 1935, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

RELIGIOUS EDUCATION NEEDS A THEOLOGY

A FEW MONTHS AGO, at Oberlin, Professor Bower read a paper. His problem was to make clear the "Points of Tension Between Progressive Religious Education and Current Theological Trends." We shall not summarize that paper—it was published in the July-September issue of RELIGIOUS EDUCATION, where any interested reader can locate it. It deserves reading with the greatest care. Suffice it to say here, however, that *there are points of tension*, many of them, and that both religious educators and theologians are sadly in need of light.

We did not discover any solution at the Oberlin convention. Many of us agree with Professor Coe's criticism, that much of our thinking at Oberlin was desultory, and that we came out through the same door by which we had entered in. Of one thing, however, we became thoroughly convinced: that *progressive religious education needs a theology, that it does not have one, and that the discovery of an adequate theology is one of our most pressing needs.*

At the same gathering Professor Hartshorne read a paper entitled "Growth in Religion." It also is published in the July-September issue. We became convinced, with Professor Hartshorne, that another of our pressing needs is *to re-study the personality of children and the religious experiences of which children are capable.*

We have set ourselves the task of discovering answers to these questions; at least of thinking in that direction. The Executive, Program, Membership and Editorial Committees have planned a two-fold approach to the problem—the publication of material in the JOURNAL bearing upon the subject, and the discussion of this material in regional gatherings of the Association's members and friends through the winter. It is the thought of these committees that the results of this group thinking over the country may lay a foundation for the program of the 1940 Annual Convention, which will be held next April or May.

At the risk of over-simplification, we agree that three aspects of the larger question must first be explored: God, man, and the relationship between the two. The Autumn, Winter, and Spring issues of RELIGIOUS EDUCATION will carry symposia on these three phases of the question, the editorial program being as follows:

General problem: A Theology Relevant to Religious Education

Autumn: *God in the Educational Process*

Winter: *The Nature of Human Nature*

Spring: *The Problem of Method*

In this, the Autumn issue, we devote thirty pages, about twenty thousand words, to the exploration of the first question: God in the Educational Process.

The committees unite in recommending that regional gatherings of the Association join forces with the authors of these papers in studying the subject. The papers published in the JOURNAL may well form the backlog against which the discussion will rest. Assuming that all members present will have read them thoughtfully, competent leaders of discussion may explore the problem further. The first paper in this issue is a report of one such regional conference, led by a competent teacher who first had read the papers of Dr. Hayward, Mrs. Fahs, and Professor Harner. The report is written by one who actively participated in the discussion. This is one way of handling the matter. Other ways will occur to the chairmen of regional groups.

The Editorial Committee invites reports of such gatherings and discussions.

Laird T. Hites, Editor.

A THEOLOGY RELEVANT TO RELIGIOUS EDUCATION

EDWIN E. AUBREY*

The place: Evanston, Illinois, in a hotel library.

The time: A Sunday afternoon and evening, between 4:00 and 9:00.

The persons of the drama: a variegated assortment of philosophers, religious educators, theologians, secular educators, denominational educational officials, and pastors.

The theme: A theology relevant to religious education.

ANYONE looking in on this group, seated informally around Professor George A. Coe and listening to his opening paper, would have realized that he has lost none of his ability for pungent, provocative statement of a position. Professor Coe is not what might be called an enthusiast for theology, and yet his attitude was hospitable even where he was unconvinced. The paper was in the form of a brief, and was designed to draw out as much discussion as possible. In so far as this was the end in view, it was eminently successful; for Professor Coe had scarcely stopped speaking before a strenuous discussion was under way regarding the relevance of any sort of theology to the task of religious education. The rest of the afternoon's discussion moved, as such discussions do, over a wide range of problems, and returned from an examination of the target of Professor Coe's attack to an examination of some of his own basic assumptions. There was not a dull moment in the discussion, which had to be recessed for some refreshments at the supper table, to be resumed for a couple of hours in the evening. This recess was introduced with a genial summary of the proceedings to date by Dean E. S. Ames, who incidentally delivered what was intended to be the coup de grâce to theology.

Before indicating further how the discussion proceeded as to content, it is well to note that here is a possible sample of what might be done in many communities

to bring together people whose interests are closely related to those of the religious educator, and thus both to introduce educational relationships of theology and to get wider bearings for the educator's technical thinking. The presentation of a single paper in the form of a brief served to sharpen at once the problems for discussion and avoided the dangers of the type of program in which a group sits patiently to be talked at. More and more, as time went on, Professor Coe left the discussion to other members of the group who raised questions with each other, even though he contributed his own characteristically incisive comments in the general discussion.

THE OPENING STATEMENT OF PROFESSOR COE

His initial statement was as follows, and because of its extreme brevity it is desirable to repeat it here verbatim. There is no reason why the paper as it here appears might not be used in other groups where a similar speaker is not immediately available, but in which this paper being read could furnish the basis for a discussion among the members. Professor Coe said:

I

Before we finish this discussion we shall have to ask ourselves what we mean by "theology" and by "education." But at the outset we shall do well to ask what has been, in general, the relation of what is commonly called theology to what is commonly called education.

1. Theology has undertaken to furnish

*Professor of Christian Theology, Divinity School of the University of Chicago.

the basic and controlling ideas of religious education—to prescribe what should be taught as truth, what should be aspired to as ideals, and what code should govern conduct. In general, teachers have intended to acquiesce in this theological assumption. Consequently, the religious education that is practiced in any denomination tends to reflect the theology that the denomination professes. Changes in theology—even drifts—tend to be reflected in the church school. One minister who has accepted the crisis theology has argued in print that, now that theological thought has swung so largely in this direction, religious education should be correspondingly transformed by discarding the liberalism that has crept into it.

2. There is here involved an assumption that the conduct of individuals and of the church, and finally the course of history, are to be determined by ideas, ideals, and a code. Here is a view of the dynamics of the human personality and of society that, though it be no part of a system of theology, plays an essential part in all religious education that derives its basic ideas from theology.

3. There is involved also an assumption of the propriety of authoritatively imposing upon each generation the convictions of certain members of an earlier generation. The theory is that these members of an earlier generation were recipients of a divine revelation, and that, along with the contents of the revelation, there descended likewise the authority of God. In substance, then, religious education has been, theoretically, the imposition upon the pupil of the authority of God in the realm of ideas, ideals, and conduct. Though churches of a liberal type either relinquished this view of revelation or became silent about it, there still prevails, even in these circles, an assumption of the final validity of historical Christianity and religious education continues to be the imposition upon the rising generation of what some of its predecessors thought to be the mind and will of God.

II

Each of these undertakings and assumptions has proved to be either false, or unworkable, or ethically defective.

1. Theology has furnished, and can furnish, only a part of the basic and controlling ideas of religious education. The educative process is a present relationship among living persons. What happens in and through this relationship depends in material measure upon what these persons themselves are—their habits, their standards, their unspoken assumptions as to life's values. The church of today transmits itself through the church school even when every teacher in the school believes that he is transmitting only something far older than the church of today. Ancient ideas are thus modified even though the language in which they are stated be unmodified. Ideals change, though the formula for them be identical from age to age. The actual code of the church here and now is not the code of the church of yesterday.

2. The main determinant of the conduct of individuals and of the church, and the main determinant of the course of history is not any set of ideas, it is not the ideals that are entertained (however sincerely), it is not the code even when endeavor is made to live it out to the utmost. Ideas, ideals, and codes themselves have a history that goes back to events and experiences that are prior to them, and subsequent events and experiences never cease to modify them. Once formulated, ideas can enter into the stream of events as one factor in it, one part-determinant of its direction; but the main determinant is the impact of original and underived motivations upon the particular conditions of life. Motives do their work largely under the surface of consciousness. Never does anyone, at the moment of action, fully apprehend the attractions and repulsions that then and there are operative. What a mature man thinks and does may have been determined by infantile experiences of which he has no memory. It is certain that each of us is

influenced by his social setting—his economic and cultural enjoyments, for example—yet not one of us can introspectively assess this influence. The disparity between the conduct of Christians and the beliefs, ideals, and codes that they profess is not necessarily a sign of insincerity, but it is one of the standing proofs that the theological theory of religious education is fatally defective.

3. The authority that theology has assumed involves an error as to facts. Where theology dominates religious education the assumption is made that here the thinking of theologians transmits, not their own opinions, but truth as they have received it. The teacher is not supposed to say, "This is what theologians A, B, and C think," but rather, "This is what God thinks." The humble teacher says so because theologians and creed makers, who are supposed to have special competency in these matters, have said so. But all the while the fact is that theologians and creed makers, acting under historic influences that they have only partly understood, have made interpretations and inferences that may be more or less mistaken. An outstanding example is the mass of mistaken views concerning the Bible that long dominated the whole of the theology and still partly dominates the larger part of it. Another example is the misunderstanding of children's conduct that until recently held undisputed sway in Christian education. It is scarcely necessary to speak of theological errors that have been corrected by physical and natural science, but it may be well to remind ourselves that these errors were taught as divine truth until a few years ago.

4. This authoritative teaching fosters ethical defects in the human relationships that it involves. For it leads to, and practically requires, evasion and equivocation. Think, for example, of the shiftiness of church teaching with respect to miracles and the supernatural, the Virgin Birth, the resurrection of the body, the ascension of Jesus, and the historicity of many of

the gospel narratives. The very effort to be honest when a sincerely accepted authority encounters a refractory fact leads to equivocation. At the present moment there is a strong tendency towards a symbolism that endeavors to pacify authoritarianism by employing its terms and at the same time indulges disbelief by making these terms signify an emotional attachment to something outside their historic scope. Equivocation and evasion attend also the Utrecht formula for eligibility to membership in the World Council of Churches. Only such churches are to be eligible as accept Jesus as God and Savior. With the publication of this formula there began immediately a movement to soften its meaning. We were told that it applies to churches, not to their members as individuals, and that, anyhow, it is an historically hallowed symbol that can be used without asking whether it is true or whether we really believe it. One outstanding leader revealed his own ethical standard by declaring that for his denomination the assertion that Jesus is God means that Jesus is like God. To attribute defects like these to the confusion or weakness of particular individuals would be a mistake; the ethical defect is inherent in authoritarianism as such.

III

If education be conceived as not mere instruction plus drill, but rather as promotion of the growth of persons as persons in and through the social relationships that both express personality and make it possible, then a theology that is relevant to religious education is possible upon three conditions: *First*, that theology, whatever else it may be also, shall be reflection upon already experienced values with a view to discovering upon what conditions ultimate value is realized; *second*, that both theology and religious education conceive the growth of personality as an ultimate value; *third*, that education be recognized as a prime source of theological data.

1. The meeting point between theology and education is a shared value judgment.

Educators who conceive education as promotion of personality take the growth of persons, wherever it occurs, as a present realization of intrinsic, ultimate value. Whether this occurs in childhood, in adolescence, or in maturity, it is conceived, not as mere preparation for something else, not as an antechamber to something more valuable or more real, but as an actual arrival, here and now, at the core meaning of human existence. For many ages there has been current a theological judgment that says, or implies, the same thing. The religious affirmation of the ultimate value of a person, if it be made explicit and circumstantial, will fuse with the specific principle and motive of the educators to whom reference here is made.

2. If education and theology coincide in this value judgment, it will follow that religious education is a prime source of data for theology. The educator observes the actual coming into being of something that is final for religious thought and aspiration; he notes what promotes it and what hinders it; how what already is final grows from more to more; and he determines experimentally how this true destiny for man comes under the control of man. Here, precisely, are data, not otherwise known, concerning that to which theology attributes ultimate (or, as it is sometimes phrased, infinite) value.

3. It is not necessary for our present purpose to argue the whole case for an empirical theology. But it is necessary to say that a theology that is not empirical at this point is to this extent not knowledge nor even a rationally defensible faith. There is no way to know the nature of man except to observe what human beings do under specified conditions. Never, as far as I know, has what is generally known as theology subjected the doctrine of human depravity to such a test. The native capacity of human beings for good can be objectively judged only as growing personalities are exposed to conditions that are favorable to desirable conduct. This is what the educator, and only the

educator does, whether in family, school, church, or printed page. Moreover, only the educator has direct and experimental access to the integral aspects of growth. The experiments of a psychologist, and the statistics of a sociologist reveal only abstracted phases of growth; the person himself never appears in such generalizations, whereas the person himself, a real integer, is what education and theology alike are primarily interested in. Here an empirical approach is the only one that yields knowledge. What is commonly known as theology, lacking this approach, and consequently not understanding childhood, adolescence, or even maturity, has been used as justification for procedures in the family, the church, the school, and society at large that play havoc with growing personalities. This havoc will not be corrected by throwing theology bodily out of the window, for the problem of ultimate value will remain, and the integration of personality, as recent study of mental hygiene shows, depends upon one's outlook upon what is ultimately worth while. We are inexorably confronted, as educators, with the stern problem of the actual, the desirable, and the attainable place of persons within the general scheme of things. At this problem theology always has been at work. What now is suggested is that theology employ in this inquiry data that heretofore it has neglected, and by a method that is prescribed by the nature of the data.

IV

A theology that deals objectively with the dynamics of personality will *ipso facto* include within itself a study of the dynamics of society and of the values and dis-values of current social life. This must be so because, as we have increasingly known for some forty years, persons are persons at all only in and through a give-and-take among themselves. If Christianity is not a social gospel, it is not a gospel at all. If it is two gospels, one personal and the other social, it is a house divided against itself, and it will fall.

Only an evasive theology, a dream theology, a structure of self-admiring abstractions will hold itself aloof from social analysis, social criticism, and social reconstruction. Two examples of the necessity that at this moment is upon religious thought will suffice to make this assertion concrete. Multitudes of adolescents, even in this most favored country, are unable to enter into the functions of adult personalities—such functions as marriage, domestic life, and economic productivity. Why is this so, and how can this awful wastage of ultimate values be ended? Likewise, multitudes of children lack food, which is a prime necessity for the growth of a person. Why are they not fed? Surely these are theological questions! To deny that they are is to imply that theology is irrelevant to the realization of personality as an ultimate value.

V

The current anxiety lest religious education should neglect God requires diagnosis. Is it, in reality, a clinging to authoritarianism? Is it timidity towards unaccustomed freedom for oneself as teacher? Is it distrust of the capacity of the common man to deal with ultimate values? Does it, perhaps, spring from skepticism whether there is anything divine in the coming into being of a personality? It is entirely conceivable that what is almost a scramble to get more of God into religious teaching arises precisely because there is not enough of man in it. Not enough—say—about food for children, not enough about the actualities of social organization and policy. Early religion concerned itself spontaneously and directly with the food supply, occupation, and the social order. Have we ourselves made a basic blunder by creating an antithesis between these things and "spiritual" life? Have we missed seeing that the coming into being of a personality may be, in and of itself, an exegesis of the meaning of God? Shailer Matthews has suggested that the personality-producing power in the universe is what should be

meant by the term "God." John Macmurray holds that the meaning of history is the growth of community from within personality by virtue of its original nature, and that the continuity of this process expresses a divine intention. Carrying out to a climax the growing conviction that Judaism and Christianity are not two antithetical religions, Macmurray maintains that they are one continuous development, that the distinguishing contribution of Jesus was the discovery of personality, and that the nature of personality is what determines the destiny of the race.

* * *

The conclusion is that a realistic theology leans upon religious education just as truly as religious education leans upon theology. Further, a theology that springs wholly from outside religious education, if it undertakes to prescribe either the content or the procedure of religious teaching, becomes thereby a self-deceived interloper. Religious educators are already within the circle of theological inquiry and construction, digging out data, by their experimental activities producing new data, and bringing about the precise valuational experiences wherein alone a theology of hope can find verification.

THE DISCUSSION

Without attempting to give any summary of a discussion, which, as such discussions should, wandered over a wide range of territory with varying degrees of relevance, it is still possible to give some indication of the general trend of the thinking of the group. It was clear at the outset that Professor Coe's statement constituted in the main a broadside against theology. Consequently the philosophers present were anxious to dissociate themselves from it and to draw distinctions between theology and the philosophy of religion. Some considerable attention was given to this discussion, the general distinction being that theology works within the framework of the Christian position, even though creatively, and that philosophy of religion dealt with similar prob-

lems but from a position independent of the Christian church.

Someone asked in this connection what the difference would be between Christian education and religious education, but discussion was not forthcoming on that question; perhaps because attention shifted to the attacks which Mr. Coe made upon the "crisis theology." This, said he, was merely a revival of the traditional authoritarian theology, its statements were false, and it required to be analyzed psychologically in terms of a momentary social situation which had begotten it and from which it was seeking to escape, and that, most serious of all, he found in it no recognition of the ethical duty of examining the facts. It was immediately rejoined that this was not a fair description of the theology of crisis, and a counter-attack was made against Professor Coe's own position as being itself a product of a temporary social situation characterized by liberal optimism with regard to the ultimate value of human nature. The question suggested was: May not the emphasis upon the centrality of human personality, in Dr. Coe's paper, be itself the reflection of a particular period in Western Christendom? There were times when it seemed to the present reporter that the treatment of the value of personality approached a humanist's position without any clear relation to the Christian conception of God.

The afternoon discussion closed with some treatment of the relation between ideas and the control of experience, as suggested by the latter part of Dr. Coe's opening statement. This problem, however, did not receive the attention which it merited. If it were taken seriously it would mean, of course, that the function of ideas in the conduct of behavior would be fully denied, in which event all educational procedure would be nullified. This extreme position, which was in some measure suggested by Mr. Coe's position, arose out of his attempt to indicate that theological formulas as such are not the things that determine the development of a religious movement. A considerable

amount of further clarification on this point is required if the position is not to undercut the field of religious education in its entirety.

After some pleasant fellowship during the supper hour the group assembled again for the evening session in the same informal fashion, and the discussion was opened by three questions which were addressed to the religious educators by one of the theologians present:

On what basis may we assume that man is educable? What grounds have we for believing that the democratic method in education is the soundest? What is the relation between the aims of religious education and the Christian conception of the Kingdom of God? It was suggested that any serious consideration of these issues would inevitably lead to a discussion of theological questions.

Discussion opened immediately upon the first question of the educability of man, and the way in which the question was handled made it clear that there was some question as to whether theoretical, theological considerations needed to be pushed in order to get an adequate basis for confidence that man is an educable creature. The statement as made from the educational side was, however, subjected to further questioning from the theological side; and it became apparent that problems as to fundamental human nature and the freedom of man were involved in any consideration of educational process. Some members present raised the question specifically as to whether all this attention to theoretical assumptions was particularly valuable.

It was noted, however, that even the statement of religious educational method involved assumptions of a philosophical or theological character on the part of the educator himself. The assumption that man is a central concern in thought, that he is free to determine his conduct on the basis of his knowledge, that the movement towards an attitude of self-sacrifice is achieved from the basis of an initial self-interest—all of these questions seem to

lead into problems concerning the person's conception of human nature.

Throughout the discussion it became apparent that there were two conceptions of theology in mind: the functional and the static. Those who were attacking the significance of theology were directing their attacks largely at certain static formulations, and the suggestion that theology is rather a function of the experience of the constituent members of a religious group seemed to offer promise of better contact with the religious educational theory in discussion.

The question was specifically raised as to when education was "religious"; and whether by this it was meant to infer that religious education, Christian education, and idealistic education were all one and the same thing. The present reporter was surprised at the amount of vagueness which characterized the discussion among the educators on this point, and it remained for a secular educator to put the matter tersely by declaring that religious education is concerned with a problem not dealt with in secular education: man's orientation in the universe. It was curious that no reference was made in the discussions of religious education to the problem of man's direct contact with God; and the tendency was to identify this in some way with social contacts.

During the course of the discussion Dr. Bower suggested that the educational content might vary with different religions, but that educational method was a constant for all religions. The possibility of combining a relativity of content with an absolute method constituted a problem which apparently puzzled Professor Pauck, but remains to be worked out more completely from the standpoint of educational theory.

Throughout the discussion the question of the relation of this educational program to the Christian church was in the background but never made explicit, until at the end Professor Coe gave it as his conviction that Christianity had been substantially a failure in the social field. Under pressure from Dr. Tittle, however, he

admitted that he was speaking not of the basic tenets of the Christian tradition, which had so brilliantly been summarized by Dr. Pauck a moment or two before, but rather of the church in some of its aspects.

COMMENTS

To one "participant observer" in the group it was apparent that there were two points of view presented which corresponded roughly to two generations. The first was in revolt against the dogmatic church, and had established for itself certain definite positions, which may in general be characterized as the liberal anti-dogmatic—but none the less clearly formulated—point of view; the other was that of a disillusioned younger group for whom the constants of the older group were now relative to a given period in recent history. It is this skepticism which constitutes one of the major sources of dispute in religious education today, and more attention should be given to it.

It was apparent throughout the entire discussion that there is far more need for attention to theological content and assumptions. The field of theological speculation and dogmatism has driven educators so far away from theological thought that they are now in danger of working with uncriticized assumptions of their own. When these are challenged there is a tendency to escape into what was referred to as "a clinical session." Now a medical clinic always presupposes among its members a basic knowledge of anatomy and physiology. In the same way any clinical session on educational method must presuppose a basic knowledge of the anatomy and physiology of the Christian organism of which it is a part. This raises a series of questions of a theological character, and the discussion of these two sessions barely scratched the surface.

It is very clear, however, that the scratching reveals some real life blood and that further thinking is required, which may be very well carried on at subsequent sessions.

THE PLACE OF GOD IN EDUCATION

P. R. HAYWARD*

FOR such a topic, a man must clear the ground for a place on which to stand. That means that he needs to state clearly the sense in which he uses the word "God" and the term "educational process." If this is not done, one reader will write in his own meaning between the lines, as he reads, and another something else. The result would be confusion. The definitions given here are those of the writer. They are stated, not with the idea that others will accept them, or get sidetracked into an argument about them, but as starting points for this paper. Such an understanding is especially important since we are dealing here with two of the most important realities—God as the background of all life and education as the process by which man comes to grasp and guide his world. As some obscure penman put it,

"God, my brethren—the most transforming fact man has ever reached for.

Education, my brethren—the most profound process man has ever created or felt.

To fuse these two, my brethren—would do something to us that we have not seen thus far."

WHAT DO WE MEAN BY GOD?

To some of us, God is entirely within our human experience. He is a projection of human ideas. Our belief in him is a carry-over from primitive ignorance and fears; it is retained by modern educated persons because such a belief satisfies certain desires or because they are unwilling to abandon using the word. If he is something like this, and only this, then we should accept that view as true and build our education frankly and consistently upon it.

To others of us, God is entirely outside

our human experience. He is a being, objectively existent, in whose hands alone are all the issues of life and the universe, one whom we cannot know. He is so far away or above us or so different from us as to be, for practical purposes of our lives, unreachable. If he is that, and only that, then we should adjust all education to that belief.

To still others of us, God is a reality both within and beyond our lives. Thus, he is one with whom we can be in some sort of relationship that makes a difference to us. This inclusive concept is presented in Professor Harner's article in this issue. The present paper assumes that view. If—or since—it is that kind of supreme being with whom we have to do, we should shape education according to that belief. The writer has found in the purely humanistic view a God who is so much like himself that, though reachable, he is no source of power when reached and in the purely transcendental view one who, while possessing all power, is out of reach.

This general idea of God, when stated in more specific terms, would run something like this:

God is creator and sustainer of the universe and of life. He operates through laws created by him to govern matter, life, humanity, and society. He is concerned that these laws should work out for the best interests and highest development of man. He has chosen to produce matter, life, humanity, and society, not by creative fiat to achieve perfection at once, but by progressive development through growth from within. Because of this principle of growth, he has had to be involved in producing evil in the sense that partial achievement includes that which is evil; it is evil in the sense that it impedes or frustrates immediate achievement of the more nearly perfect. In this process of growth, God is constantly evolving larger

*Director of Program Development and Editor *The International Journal of Religious Education*, International Council of Religious Education, Chicago.

unities out of diversities, in matter, in the heavenly bodies, in plants, in animals, in the concourse of organs in a larger body, in the mind, in human personality, in social groups. He is accessible to men as they share with him this unifying process for themselves and seek to further it in the universe; they do so through their achievement of it, in their sense of failure in achieving it, and by their aspirations for doing so. Within the limits of respect for our freedom, he seeks to make himself known to us. Men come into relationship with Him through His revelation of his purpose and will in a variety of forms: through their awareness and acceptance of it; in their creative effort; in prayer, worship, and aspiration; through self-examination and self-criticism; in fellowship with others who are similarly-minded; and through personal and group struggle in achieving these ends which they see as his and accept as their own. He thus can influence and empower the entire life of the individual.

While this statement is not complete or entirely satisfactory from the standpoint of theology, it will serve the present purpose of discussion. While it would seem to contain entirely what some would call a series of assumptions, it can be and has been derived and validated from a large amount of empirical evidence.

WHAT IS THE EDUCATIONAL PROCESS?

For this discussion, the educational process means that experience, whether planned or unplanned, by which a person comes to possess new knowledge, attitudes, purposes, and abilities. This is a very broad statement and is intended to cover the total process by which persons grow. With the same inborn capacities and tendencies, they will grow in one direction if brought up in one kind of home, one kind of nation and community, one kind of church, one kind of school, and in another direction if in those of different kinds. This complete experience, in the large and in its details, *is* education, for them.

In such a view of education, we must not ignore those planned experiences commonly called education. Through them society seeks to create conditions most appropriate to the growth of those immature, to pass on to the next generation that which it has tested and found good, to accommodate or adjust growing persons to those values, to develop in them appropriate patterns of conduct, and to inspire a desire to reconstruct what has been thus passed on.

This it does through institutions, the home, the school, the church, organized society, and through many more informal means. This planned education is an important part of the whole, but it is not the whole. The larger educational process carried on by society and the arranged program of educational institutions are both important. Anything that is to become a reality to people through education must come to them through this entire channel, and not through a partial stream. The present discussion is intended to take account of the whole process that includes both unplanned and planned education.

WHAT IS THE PLACE OF GOD IN THE EDUCATIONAL PROCESS?

If God is supposed to be co-extensive with human experience and if education is intended to be the same, then, God will enter into human life in proportion as he enters the educational process wherever that process goes on. If God is not restricted to a few times and places in the week and if education is not restricted to a few other times and a few other places in the week, then the conclusion just stated seems inescapable.

In this connection one is reminded a bit of the recipe, written out of hard experience by an old New England lady of a century or more ago and now preserved in faded ink, entitled "A Cake Without Eggs." After the rather unpromising instructions the lady had added, with the wholesome regard for reality that marked her period and her section of

the country, "This cake is better when made with an egg." Many people making educational recipes—and we in religious education are not all exempt from the thrust of this sentence—have been busy often showing how it can be done without a divine sanction and center: perhaps we have sometimes added wistfully at the bottom of the page, "This program is better when it is carried out with an awareness of God."

Next, we need to consider here the place of God in education just because we believe in the importance of God in life. And God is important in life because of this fact:

Any single act of life gets its value from two sources—from what it is in itself and from something larger than itself to which it is referred in thought and purpose, and of which it is a part. Human life is higher than any other life we know because of its capacity to make this reference, to see how the part and the whole belong together, *and to labor to make them belong together when sundered.* When the part finds its meaning in something small, even in what is larger than itself, it becomes less than it might be; when in that which is large, it takes on size. In proportion as men find the meaning of life in God and in the purposeful universe in which he is involved, their lives take on size and power.

To deny a growing person access to this background is to deny him the most important resource of his life. The words of the Department of Superintendence of the National Education Association on this subject received much prominence when uttered in 1928* but not nearly so much since. That body said that the objectives of all education were in the four areas of self, nature, society and "the force of love and of law that is operating universally"; this last was later defined as God. It was said that "no greater task rests upon the secondary school than to help its pupils to find their God"; the rea-

son for this is stated—"When this orientation (to the whole) takes place, life assumes poise, dignity, grandeur. Otherwise its strivings, its struggles, its achievements seem trivial and insignificant." In view of the small regard given to this idea in the notable volume of which it is a part and of the all too scant attention it has received since as a result of being uttered there, one wonders if this is another instance of "This cake is better when made with an egg."

Further, this background of life must be introduced to the child or other learning person through all the avenues by which education takes place. That is, wherever he learns, in the sense defined above, that which he learns should be related to its ultimate meanings, *in terms and in ways that are appropriate to that experience and to the age and capacity of the person.* This goes much deeper than using the word God, or some other religious term, at agreed-upon intervals. It does not mean that the word God or the idea would need to be, or could be, used in every experience where learning takes place. But it does mean that wherever it can be done and in ways that are suited to the situation, the larger, and at times the ultimate, meanings of life will have their place in education. These avenues of learning will include the home, the school, the church, recreational interests, the community of friends and families forming a small society, the neighborhood or larger local community, the nation and its life, the values that are expressed in business and other vocational interests, the world of nations, the physical world as evident to ordinary observation and experience.

Further, what are these ultimate meanings? If they are to be introduced into experience at all possible points, what are they? These should include at least the following:

Respect for persons as of the highest worth. In any scale of values that makes it possible for one to find his center in God, such a starting point is inevitable.

*The Department of Superintendence, *Sixth Yearbook*, 1928.

Evaluation of the past and present according to these personal values.

Knowledge of and respect for the laws that operate throughout our universe, physical, animate, human, and social.

Personal commitment to the highest values that one comes to know and accept. This makes education more than a matter of intellectual assent to formal knowledge; it becomes a matter of attitude of life and in fact the reason for living.

Personal furtherance of these values in one's world. This carries the matter of one's personal relation to knowledge one more necessary step and lodges it in the will to action.

Expression of this sense of values and these commitments in some sort of belief. This will include one's idea as to the cause and center of all. For some these meanings will be interpreted with reference to God and for others to their purely natural and human significance.

Now, how and where do these ultimate meanings become a part of life? What is the practical value of this discussion as far as the place of God in education is concerned?

There are three areas for which these questions must be answered since the answers will be different in the three. These are—the unplanned education that one receives in society as a whole; the planned education of the public school; and the planned education of religious institutions, particularly the church and the religious family.

First, the unplanned education of society.

For readers of this journal it is not necessary to describe what is meant by this or to bring any proof to show that it is the earliest and most effective education of all. We need only ask what is its significance for this discussion? Such significance is three-fold.

One, the process by which values of life get defined and accepted, entirely apart from any reference to ultimate meanings,

is an important part of the educational process we are here discussing. For example, when two national political parties agree in the main on the necessity of certain broad social policies that are based on the worth of persons, we see maturing public opinion and political programs engaged together in a process of education; they are teaching, as they in turn have been taught, this respect for persons. In similar fashion society is teaching many other things. In this broad educational process, values that are commonly accepted get embodied in codes, standards, statements of ideals. When a nation is established because of a certain ideal of liberty, this process goes on. Ideals formulated by service clubs; the codes of business groups, such as advertisers, movie producers and others; the ethics of professions, such as medicine and law; the principles of justice put into laws and enforced by courts—these, when examined, show that they are slow but progressive formulations of some or all of the values being discussed. In the earlier years of life this process is mediated mainly through the family. The social process that produces such formulations and brings millions of persons to accept them is education of a very profound and powerful type.

Two, if this vast social "educator" contravenes the foundations upon which a valid interpretation of values can be built, then the task of the religious educator is made difficult and perhaps impossible. If it lays the foundation in knowledge and awareness of the universe for a view of ultimate meanings that he regards as genuinely religious, then his work is strongly supported at the point where support is needed. It is at this point that the two-fold concern of religious education for both personal and social rebuilding becomes most apparent.

Three, these two facts mean that the fate of the religious view of life is tied up with the fate of society. The only alternative to this fusion of two fates is to make religion again what it often has been, a

protest against and a retirement from its world. Our three main religious groups, Catholic, Protestant, and Jewish, have set their feet on quite a different road from this. Until the pattern and purpose of our religions are greatly changed we cannot escape the fact that religion and society rise or fall together. The implications of this for religious education will appear at once to readers of this journal and need not be taken up here.

Second, the planned education of the public schools.

As far as the public schools are concerned, the following considerations arise:

One, the public schools now seek many of the same essential values as does religious education, a fact that attests the interdependence of religion and society. The list given above would be accepted by practically all modern educators as containing the values that they seek. In so far as the schools cause these values to become acceptable to persons, they are taking one important step in bringing God into the educational process. Because these meanings are in accord with the nature and will of God as outlined in this paper, the schools are serving the purposes of religious education whether they are aware or are in favor of this interpretation of what they teach or not. *The truth* about the universe and our life in it, when presented factually and not dogmatically, is a part of religious teaching whether the larger religious inferences are drawn in connection with the teaching of this truth or in some other connection.

Two, the school and the church can work together better in achieving these common aims when there has been conference and agreement on a common statement of them. In a certain city school the school people and the church leaders of the community got together and agreed upon a common set of purposes they would have in mind, such as habits of punctuality, cooperation, and so on. The school looked upon these as parts of its program of character education and the church as belonging to its program of religious education. Though

the two programs were not co-extensive, the awareness of these common elements strengthened the work of each. Without advocating all the details of this plan, one can use it as a spring-board for the question: why could not national leaders of public and of religious education come together and agree upon some statement of the values they seek in common? This view recognizes frankly that we always have some sort of *objective* in education, perhaps he who says we must have none thereby avows the most profound objective of all!

Three, such a common agreement would make better use of the generous amount of religious teaching now being done in the public schools. A Jewish religious leader, acting in harmony with the admirable warnings contained in Mrs. Fahs' article in this issue against introducing abstractions to children too early and in advance of experience through which to interpret them, brought up his boy without using the word God at all. He discovered that the lad was not growing up in a vacuum when in second or third grade at school he shared in a Thanksgiving song that his church would call a hymn. No one has ever calculated the amount of specific religious teaching now going on in our schools. The Christmas music and celebrations are full of it. As a superintendent of schools put it at a meeting of teachers, much to the surprise of one active Protestant church person present, there is no law to prevent a teacher from possessing a Christlike character, or a high-type Jewish character, or from acting in all contacts with pupils on the highest level of religious conduct. Neither is there any law against interpreting the laws and facts of life in terms of an ultimate cause still at work in the world, provided, of course, no one way of expressing the meaning of that cause or one way of relating one's self to it through faith and worship would be advocated, or condemned.*

*In this connection see Tenth Yearbook of the Department of Superintendence on Character Education.

Four, the two steps proposed above, acceptance of common ethical and personal ideals, and a general background of acceptance of a divine cause, will seem to many to be such a weak substitute for religion as to be useless. It seems that way only because of an over-emphasis upon the separatist and sectarian phases of religion and through a failure to perceive the real power of these two phases of religion. If the prestige and resources of the schools could be effectively thrown behind these two resources for religious living, we religious educators need ask no more. We could then get busy on the more specific completion of the total picture according to our own personal or group expression of it, and that brings us to the third area of our discussion.

Third, the planned education of religious institutions.

For one thing, in this connection, in such institutions, the church and the religious home, the religious interpretation would be made in detail. This would cover such matters as a personal application, one's attitudes as expressed through worship, commitment of life, formulation of religious faith, and guidance in personal religious living. The specific beliefs and practices of the church, Catholic, Protestant, Jewish, would be added to and would themselves take account of the general elements common to all as presented in other institutions.

Also, religious teachers will need to give place to those experiences that enrich the experience of life and that set directions for it instead of centering on the content of teaching. There will be place for specifically religious content, of course, but the religious teacher will also take as his content the wealth and range of material taught in the many other places where teaching is done. His task will be to supplement content as such and also to create motives, purposes, and meanings that will use content provided from many sources. In this connection, the excellent suggestions in

Mrs. Fahs' article on enriched experience as the basis of learning must be given a large place. Any seeming over-emphasis upon content in this article is due to the fact that it deals with general trends in the total educational situation and not with more detailed methods; when it comes to these latter, this discussion takes for granted all the best we know about the warm contact with real life of our good teachers.

Further, in this motivating of life, large place will be given to worship, worship that takes account of mystical elements and appreciations but also issues in and is related to active life. Worship of this sort will use the resources created for it by the unplanned education of society and the planned education of the schools. It will take for granted that the pupil has become aware of the stream of life of which he is a part, the vast reaches of its past, its absorbing present, its unexplored future. Into that awareness of life, the religious institution brings its more specific applications of religion, adds its own elements of past, present, and future, accepts what is taught elsewhere as to the cause of things, and then enriches this awareness by its own symbols, history, convictions, purposes, and demands upon life.

Again, this emphasis upon worship will be related to and require some knowledge and appreciation of the content of religious history and faith. For Christians and Jews this will be contained in the Bible, in the history of the religious group, in its program in the world, and in its great leaders of the past and present.

Further, this emphasis upon the fact and experience of God takes for granted the view of God with which this discussion began, of one who is both within and beyond the experience of us as persons. In doing so, however, we must recall that that view gives full place to those everyday human experiences of life that have been so prominent in our programs of religious education, experiences

so human that we who are committed to them have sometimes seemed purely humanistic. If this discussion seems to go back on those human realities of life, let it be anathema! All such experiences must be retained, multiplied, extended, utilized more fully, in our awareness of life as it is and of persons as they are. But let them be greatedened through finding their place in the large reality of which they are parts, a reality which is meaningless apart from them and apart from which they in turn shrivel. In this

fusion of the part with the whole, we take what has always been a necessary step on the way to truth. In doing so in religious education, we find ourselves in relation with God, both as one who is active and self-revealing and also as one who respects our personalities so that we meet Him through our own discovery and everyday experience. Through such a blending into one inclusive experience of two factors each of which has seemed to be complete in itself but can never be, God becomes a part of the educational process.

WHEN SHOULD COME A CONSCIOUSNESS OF GOD*

SOPHIA L. FAHS**

OF all the questions raised in parents' groups that meet to consider the religious education of their small children, one seems to be more persistent and more widely asked than any other: how shall we tell our children about God? This concern seems quite natural. Praying is the customary first religious exercise for a young child and he cannot pray unless he has some idea of the One to whom to pray. Moreover, one's thought of God and one's attitude toward God are usually regarded as the center and heart of one's religion. How can we get anywhere in teaching a child religion until we have stimulated within him the first and most

fundamental thought? Such reasoning seems quite logical and religious education has long proceeded upon these assumptions. But it is exactly at this point that we have the most misgivings, and our reasons for questioning this procedure will be apparent as we go forward.

First of all, when one wishes to give a new idea to another, the only psychologically sound thing to do is to find out what background that person has from which to look at this new idea. What experiences has he already had to which the new may be related? What are the limitations of his vocabulary, and what are his interests and his prejudices? Small children should be made no exception if we are to introduce them to a new concept so important as that of God.

Suppose then we consider the three-year-old child—the child who has reached the age when the majority of Christian and Jewish parents think he should have an explanation of God. What are the limitations in the experience of such a child which would cause him difficulties in conceiving of God?

To begin with, we note his limited vocabulary, composed mainly of words to describe things and people and activities

*This article is adapted from a chapter to appear in a book entitled *Consider the Children—How They Grow* by Elizabeth M. Manwell and Sophia L. Fahs, to be published in the near future under the sponsorship of the American Unitarian Association. The juvenile volume referred to in the article is entitled *Martin and Judy*, written by Verna Hills, and is the first of two companion volumes containing stories for three- and four-year-olds, illustrating how the first steps in religious education may be taken in harmony with the ideas here set forth. The first volume has just been published by the Beacon Press, 25 Beacon Street, Boston, Mass.

**Mrs. Fahs is a professor in Union Theological Seminary, and Editor of *Children's Materials* for the American Unitarian Association.

that he himself has seen or touched or heard. Although he has seen both toys and living things, he does not distinguish clearly between them. He easily personifies sticks and stones, and yet he forgets that his kitten has feelings when he pulls her tail. The wonder of being alive, involving consciousness and the power to choose between courses of action, has not yet impressed him. Although he is beginning to ask his *whys* and his *hows*, he still knows little about the things around him, how they work and how one thing causes another in reasonable succession. He finds life full of surprises. He can easily imagine unseen fairies and elves doing amazing things, just as his father and mother again and again accomplish things as if by magic that he never sees. The world of natural law has scarcely come into his ken. He but vaguely notices the passing of time, for each moment he lives so absorbingly in the present. Unless he has actually been confronted with the birth of animals or children, it has probably not really simmered into his consciousness that there was once a time when he was not. And his outlook toward the future is equally vague. His life as an inclusive unit, having its potential span including birth, growth, maturity and death, has not become a part of his thinking. He thinks of his life as going on and on, much like the stories he tells, and he meets it vividly as it comes, without meditation on its total meaning. For such an existence his instinctive urges, with their emotional compulsions, are his main guides.

In view of these limitations in the young child's experience, one cannot help but ask, does he need God as yet? And if a parent does attempt to explain the idea and nature of God to him, what, if anything, is accomplished?

Let us suppose, for example, that a three-year-old should ask, "Who makes the kittens?" or "Who makes the snow?" and the parent answers, "God," and attempts to explain the Creator back of and within the universe. What is likely

to be the outcome? First of all, the child accepts the answer without question. He has no experience or knowledge with which to refute the statement. All he can do is to compare this Creator with people whom he has seen making things—perhaps his father. The child begins a habit of regarding the natural phenomena of the world around him as the products of the personal labors of some unseen person who can do anything at any time, as he may feel inclined. During his summer vacation, five-year-old Byron had been visiting his grandmother who gave him his first teachings about God. She told stories of God who made the flowers and birds and who sent the rain and sunshine. Later, on his return home, Byron was looking through a book of photographs and saw pictures of the New England hurricane. "God made the hurricane," he said. "Of course he did. If he makes the rain and the snow, he must make the wind, too. Next time I meet God, I'm going to punch him on the nose for sending the hurricane." In a somewhat similar manner, Mary's mother had attempted to explain the greatness of God. She was disturbed, however, when one day her four-year-old Mary said to her, "God can do anything, can't he, Mummie? He makes cars run over people."

In both these cases the parents had tried to teach the greatness of God as the creative power back of or within the cosmos. It was a high and worthy conception of God, whether they thought of Him as a supernatural and transcendent First Cause or whether they conceived of Him as qualitatively like the creative element within all living forms and working now within each of us. But the meaning these small children gave to the words they heard was very different. To them God became an arbitrary worker of magic, as it were, acting from motives which even the children could not respect, or doing things that seemed to them bad.

Again, parents may attempt to explain to young children two other attributes of God—his invisibility and his omni-

presence. Even adults must struggle to hold in mind these two attributes as applying to the same being at the same time, unless they attempt to think of something other than personal. They must try to conceive of intangible qualities or potentialities such as the forces of love or truth. But what can a small child do with such words? When he has not yet sensed such intangible and spiritual forces within himself or in others, the best he can do is to imagine a fairy-like person that can move quickly and easily from place to place without being seen. Children in a certain nursery class were afraid to go into the cloakroom. "The bogey man is there," said one, "or maybe God." Three-year-old Bobby, contrary to his usual custom, began crying when he was told to go to bed. "God is under the bathtub," he insisted, "and he is being hurt." How the child could have come to imagine so weird a place for God to hide was inconceivable to the mother. Janet puzzled over God's being everywhere. "How can God be in my house and Mary's house at the same time when the vacant lot is between?" she said emphatically.

In order to guard against such fantastic anthropomorphic ideas of God, other parents tell their small children that God is a spirit within our hearts. He helps us to think and to know what is good. Small children have had many an argument with each other trying to figure out how this may be. "God is too big to be in our hearts," says one. "He's as big as the whole world." "Oh, but he can make himself little. God can be so little you can't see him at all," comes the reply. "Is God in your heart still?" asked four-year-old Sam of his mother. "Well, he's in my stomach," continued the boy. And there was Mary—as old as five—who was about to take a drink from the kitchen faucet when she turned to her mother and asked, "If I swallow this water, will I swallow Jesus?" Once more, with such episodes in mind, we realize how very little three- and four-year-olds know about themselves and the workings of their

thoughts. Food and drink are the things that they have learned by experience as entering within them, and the stomach is the usual name given to the place where these things go. What more natural inference than that God or Jesus should be like these? If spirit has a different meaning, it is likely to represent some tiny elf or insect that can live inside one's body. A friend tells how she used to imagine God as a pigmy-like creature and even in her maturer years whenever the word God was mentioned, the picture of this little creature insisted on coming into consciousness to hinder her achieving other thoughts of God. Finally, she found she had to abandon the term God entirely in order to attain any worthy quality of devotions or meditations.

If such examples of young children's fantastic pictures of God were really unusual, we could dismiss these illustrations as of little importance, but such stories are far too easy to collect to lead one to think them uncommon. Indeed, when we really understand the meagre background in experience which these three- and four-year-olds have had, the logic of their thinking seems quite natural. The cause of their grotesque misconceptions is not the children's inability to think, but rather the nature of the data from which they reason.

Such results raise for us a disturbing question. Are children so young benefitted or handicapped by the gaining of such ideas? If we admit that they are handicapped, serious doubts are raised regarding long established and widespread methods having the tacit approval of the ministerial leadership in the majority of the synagogues and churches of the world. One feels almost like saying, "It were easier for a camel to go through the eye of a needle" than for religious parents and leaders to change their ways of introducing children to religious experiences.

Thus far we have been considering only the small child's limitations and his meagre experience. Let us now ask what sig-

nificant things he has already achieved by the time he is three and how he has been learning. Practically all schools of psychology, however, much they differ at many points, agree that the first two or three years are the most significant and influential of all life. Dr. Alfred Adler has insisted that even before the end of the first year, the child has formed what he calls "a philosophy of life," unworded to be sure, but manifest as a pattern moulding all his behavior. This the child has formed not through conscious meditation and decision. Rather it has grown unconsciously out of his emotional reactions to his world.

In short, if we can think of religion not merely in terms of a worded philosophy that centers in God, but rather in terms of a vital attitude toward life, then we must admit that a three-year-old child has already a kind of religion of his own. The warp and woof out of which he has woven it are made of his wishes and fears, his satisfactions and his protests, his urges and his thwartings. The relative strength of the colors of the different threads produces the pattern's ensemble—whether it be weak or strong, full of antagonism or of love, dominated by timidity or enlivened by courageous social interest. This emotional picture of his universe that the young child has painted may be untrue to reality—from the point of view of an adult. It will necessarily be sketchy, inadequate, childish, and very small in its scope. Any large sweep of consciousness into either time or space is quite out of the question. Nevertheless, this picture of life—this childish religion—is surprisingly potent in its influence upon the child's further development.

To think of giving a child religious instruction without knowing the nature of this religion which he already has acquired would seem like being concerned with the outside of the cup and platter without any reference to what was within. If the child is in protest against his parent's domination, how can he welcome a

greater parent whose pleasure and displeasure is even more significant? If the child pictures himself as already the center of loving attentions and special privileges, what will he make of an even greater loving heavenly Father? If the child pictures a world where he feels free to be adventurous and alert and trusting, in what ways may God be explained so that these qualities are encouraged rather than stunted?

In writing of the psychological significance of religious doctrines presented to adults, Dr. Georges Berguer has written these challenging words: "Man becomes religious not because, at a certain moment in his development, he has encountered a certain group of dogmatic ideas, doctrines, or formulas which he has been pleased to adopt, but first and foremost because his desires, needs and feelings—one whole side of his psychic life—impel him in the direction he adopts. The religion does not exist in the dogmas, the doctrines, and the ceremonies before it exists in man himself. It is because it exists first in the psychic life of the individual that he later finds it again, so to speak, and accepts it, in the intellectual systems that are presented to him or in the ceremonies and the rites which correspond to his conscious and unconscious aspirations."

If the whole psychic side of the adult impels him in the direction of the religion he adopts, how much more this must be true of the young child because his ability to judge and discriminate is so embryonic. Unable to deny the authority of the parent's instruction, with no basis in his own experience by which to judge the truth or falsity of the statements, needing to accept the words of instruction literally at their face value, the child has to fit the new portrait of God somehow into the picture he has already painted. It is not strange if his emotional needs determine just which

1. *Some Aspects of the Life of Jesus from the Psychological and Psychoanalytic Point of View*, Georges Berguer, trans. by Eleanor S. and Van Wyck Brooks, pp. 8-9 (New York, Harcourt, Brace & Co., 1923).

parts of the new he shall choose and which he shall try to forget. Let us give two illustrations to indicate how the psyches of two small children actually seized upon the religious instruction given and made it serve their dominant emotional needs.

Chucky was a red-haired, freckled-faced little boy, and from the point of view of the casual observer in the church nursery the first morning he arrived, he was "bad." He turned over tables, he pulled the girls' hair, he untied their hair ribbons, and he threw books on the floor. When at the end of the morning his mother came to take him home, she asked if he had had a good time. To the surprise of all who heard, he answered, "Yes, I showed 'em I was a boy like God wanted me." Upon investigation later, the teacher learned that Chucky was the youngest of a family of six boys. When he was born, his parents had been keenly disappointed that he was not a girl. Apparently they had revealed something of their regret to Chucky, and had said to him, "But God wanted you to be a boy." Around that one thought Chucky had woven his whole life philosophy. God had put something over on his parents. Chucky, too, could put things over on them because God was on his side. This belief tended to exaggerate a protest that Chucky already had against his parents because he intuited their unconscious lack of love for him. His belief in God's favoritism for boys also lessened his respect for girls. God became, in short, his personal champion and justified a continuance of a pattern of antagonism to his environment which he had already developed very early in life.

A second illustration, coming from the same nursery group of twelve apparently "usual" children, illustrates the same point. Danny's three older brothers had been coaxing their mother to let their youngest come to Sunday School, and when he reached his third birthday, she consented. Danny had been looking forward eagerly to this new experience. It was a great surprise, therefore, when the child cried persistently throughout the

first three Sunday morning sessions. Strange to say, during the week at home he talked as though he had had a good time. Finally, the teacher called at the home to discover, if possible, what was wrong.

She found an idle and discouraged father who had been unemployed for many months, and a mother in poor health struggling heroically to secure the basic necessities with the meagre resources of a relief stipend. She was the one who always collected the monthly food rations and she was the one who always said grace at table, expressing thanks to God for his goodness to them. When the teacher asked Danny, "Why do you cry in Sunday School?" his answer was the cryptic statement, "He likes me." "But not when you cry," protested his mother. Danny, looking up in surprise, said, "Yes, he does. He likes me. He likes *you* when you cry." More puzzled than ever, the teacher sought the mother alone to find out when Danny had seen her cry. The mother recalled that, on several occasions while saying grace at meal time, she had broken down and cried. She admitted also that several times when Danny was saying his prayers tears had come to her eyes. Then, too, there had been occasional heated arguments between husband and wife, which the child had overheard. At such times the mother often warned her husband that God would not help them unless he did his part. Furthermore, the child had been told that when he went to the church he would be going into God's house.

At last the teacher felt she could understand Danny's strange behavior. Putting together as best he could the impressions he had been given in an atmosphere surcharged with emotional insecurity, Danny felt his hopes were dependent primarily upon his mother and God. His mother was the one who really cared for him and his mother used tears to prevail upon the mercy of that Greater One without whose providing hand they would all be lost. So Danny, having been told that in going to

Sunday School he was going to God's house, adopted his mother's technique even though it meant sacrificing Sunday after Sunday the joys of participation in the nursery activities toward which he had been looking forward so keenly. One marvels at the utter commitment of a three-year-old based upon his own unworded belief in God.

In both these instances, that of Chucky and that of Danny, one is impressed by the strength of purpose shown by such young children. We marvel at the dynamic that each of them found in *one idea* and how they used it to feed an unsatisfied craving for security. The religion they had themselves emotionally worked out, their determination to strive at any cost to hold on to love, wherever it might be found in their limited world, had ten times the vitality of the intellectual worth of the words themselves. Indeed, these children were able to twist and mangle the meanings in the words in such a way as to turn truth to falsehood in order that the beliefs they were taught might fit securely into the warped and anti-social philosophies by which they were already living.

Many similar cases might be cited. Indeed, we have known of so many of their kind, that we have come to doubt whether any child who is not already quite normally adjusted to the real world, is able to make out of even the best of instruction in religious ideas anything that will prove in the long run to be enriching and expanding. The child's own intuited religion may speak so loudly in his heart that he cannot hear what we are saying.

At any rate, it is clearly no simple task that we face when we decide to help young children to grow religiously. It is something vastly more difficult and complex than the giving of words and the introducing of children to rituals.

It is because we have come to recognize these hidden but potent elements contributing to the religious education of the young child, that we have come to the conclusion that in most communities and

homes we have been beginning at the wrong end, and have lacked insight into the natural ways by which children might grow in religion. Instead of beginning with the giving of a religious vocabulary or with the establishment of habits of worship or prayer, we should start with the un verbalized philosophy of life that the child already has formed. If, on observing his behavior in some natural setting where inner drives are not restrained by repression, we note that the child's pattern of life is anti-social or timid, let us provide a different kind of environment for him—one that will encourage an outgoing and interested response toward other persons. Let us remove, if we can, the cause for his painting a false picture of life, and give him an opportunity to draw for himself a new pattern. If the child seems already secure, socially-interested and cooperative, let us give him time to enlarge his picture, putting into it more and more experiences of being a creative participant in an interesting world full of adventure and the learning of new things.

Then, in order that these young children may begin to learn the values of meditative thoughtfulness, let us have informal conversations with them over the little happenings of the common days, sharing, if we can, something of the freshness of their enthusiasms. Stories of other children, such as those of Martin and Judy², may well be read to quicken thoughtfulness about similar experiences they themselves have had, and to encourage the germs of religious sensitivity and aspiration. When the first philosophical questionings begin, let us share the wondering, and not be in a hurry to cut it off with a few words. Help the child to sense something of the largeness of his outreach. Then when it becomes apparent that the child is old enough and understands enough to give a worthwhile meaning to the answer, let us help him to realize why all people do not think alike, and express our own belief in God as being

2. Verna Hills, *Martin and Judy*, Vol. I. (Boston, Beacon Press, 1939).

our own sincere faith rather than just a fact, like the hour of the day.

Seeking to make possible such a slow and natural growth in religion is a far cry from the usual authoritative instruction, in which adults simply assume that God is thus and so, and teach little children what to think. Since it is important that this contrast should be clearly recognized, we shall give an illustration to point it up.

A singing teacher had just been teaching a group of five- and six-year-olds the song, "Who made ocean, earth and sky? God our Heavenly Father." Later during an intermission, she overheard this conversation between three boys.

"God did not make the earth and sky," said Dickinson, whose father was a brilliant physician.

"Why, Dickinthon, 'couth he did. If God hadn't made the earth, it would have juth been a great big ball of gath floating up there. It thayth tho in the Book of Knowledge," said Andrew, whose father was a conservative but highly intelligent lawyer.

"God did too make the sky. It says so in the Bible," said David, whose mother was an ardent church-school teacher.

"God did not make the earth," repeated Dickinson slowly and solemnly, his eyes scowling out behind thoughtful brows. "The world always has been, and is, and always will be, and God didn't have a thing to do with it. My father told me so."

"Thath's not tho," said Andrew. "I'm going home and look it up in the Book of Knowledge."

"Well me, I'm going home and look it up in the Bible," said David eagerly. And there the conversation ended.

Here we find three children, so young and yet so intelligent that they might have gone far in their own searchings, already having been given by their respective parents not only words with which to peg down their thinking, but each child feels that back of his beliefs is an unchallengeable authority. Instead then of being able to profit by the differing points of view

and to discover that men have given different answers to this great question, and that no person is justified in speaking with final authority on the subject, the boys were compelled to begin in their small way a verbal war of religious fanaticism. Such fixed and absolute religious beliefs are out of tune with the finer movements of our day toward world-wide and progressive understanding and the mutual and friendly sharing of the blessings of culture.

Furthermore, such authoritatively accepted ideas do not lend themselves easily to change, especially when they have become emotionally bound up with parental love. Richard at four used to draw many pictures of God. One picture was of a sky full of heads all fastened together. "Why so many heads?" asked his mother. "Because God needs to see so many places all at once," replied Richard. Then when seven years old, Richard began reading in the Book of Knowledge about the beginning of the world. Finally, one day after reading awhile, he slammed his book shut and said, "Mother, there isn't any God. He didn't make the world. It was just thrown off from the sun when it was hot and then it cooled."

Surely such a drastic emotional and mental operation—the complete cutting out of an idea that had for some years been potent and satisfying—would seem both unfortunate and unnecessary. The moment a boy first hears the great scientific story of the beginning of the earth and sky should be a moment of uplift—a time for standing in humble but blessed awe before majestic power. We cannot but think that had Richard's thoughts of God grown more slowly and naturally out of many contacts of his own with some of the unspeakable mysteries close at his hand, he could have faced a greater mystery with a realization that he had been drinking from an inexhaustable fountain rather than that he had already drunk it dry. Instead of discarding completely his belief in God, he might have begun a search for an over-belief great enough to

encircle all the knowledge he had gained.

To accept a belief about God because father or mother or teacher has given the idea—not knowing why one believes it to be true, or that any other way of believing could be right—leaves one with something fixed and outside of one's self. To gain a thought of God as a result of one's own meditation on actual experiences, even though the word for the thought is given by another, is to discover something alive that has roots both within and without. Knowing how the belief was gained, the individual knows how it also may be changed. When the opportunity comes to compare this belief with those of others, the child can understand and appreciate the other point of view and may even revise his own in the added light he obtains. Thus a growing religion is possible and toleration and appreciation of differing points of view becomes natural.

To allow children to discover God for themselves would require a reserve which most religious parents would find it hard to maintain, for the thought of God is too important in our adult culture for us to be able to protect children for very many years from all contact with it. Nor should we really wish it to be otherwise. We should bear in mind, however, the possible truth in the warning given by Frances G. Wickes in *The Inner World of Childhood*, "When we tell a thing prematurely, we destroy a possible *individual creation*, and substitute for living process a dead form."

In most schools of religion, we have not learned how to cherish an "individual creation" of faith. Indeed, we seem rather to be doing all within our power to make impossible for the child "an original relation to the universe" such as Emerson declared to be the birthright of every person. We spend years in trying to instill into children the "faith of our fathers." In Christian churches we assume a Christian God, believing it to be our duty to pass on to our children the products of

the best minds of the past, even though these beliefs must come second hand. We excuse ourselves on the ground that small children cannot think for themselves on such great matters. Recent studies of young children reveal clearly, however, that small children can think for themselves with an amazing directness, provided they have the adequate data on which to base their thinking. It is when we expect children to think before they have gathered the data, and when they have no interest in doing the thinking, that they seem to be incapable. It is dangerous even for an adult to try to think in fields where he has no learning. Confucius put this insight succinctly when he said, "Learning without thought is labor lost, and thought without learning is dangerous." If we applied this wisdom to our dealings with young children, we should keep always close to their actual experiences, providing for them ever wider and richer contacts as data for their meditations. Then having done these things, we should trust more largely the children's own abilities to think for themselves, and their own fundamental need to have a working and satisfying philosophy of life.

If God really is everywhere, He surely may be found anywhere, through any experience of life, if one only has the eyes to see and the ears to hear and the persistence to search. Children—if they are old enough to be told of God—are also old enough to be told that the opportunity is theirs to search freely for hints of Him anywhere they may find them and as long as they may live. To wait until after they have been indoctrinated, until the stirrings of adolescence to expect an "original creation," is too late. The more satisfying the religion has been throughout childhood, the more difficult it will be to rethink it and let it grow. Rather, the process of growing in religion is the other way around—first, the rich un verbalized experiences and then slowly and wisely the sharing of the thoughts of others. First the seed, then the blade, "then the ear, then the full grain in the ear."

3. Page 172 (New York, D. Appleton & Co., 1928).

THREE WAYS TO THINK OF GOD

NEVIN C. HARNER*

IS GOD in the educational process? What relation does He bear to the educational process? What is the exact nature of His relation to it? These are truly crucial questions. They raise what is perhaps the central issue in theology today—namely, the immanence or the transcendence of God. The theologians of the world are separated into various schools of thought by the answers they give to these questions. And by the same token religious educators are rather accurately classified by the answers they give.

WHAT IS THE PRECISE NATURE OF GOD'S RELATION TO THE EDUCATIONAL PROCESS?

It is true, of course, that the answers given range all the way along the immanence-transcendence scale, and represent virtually every possible shade of opinion. Nevertheless, we shall not be far wrong if we group all the answers into three broad categories: I, God *is* the educational process; II, God *is in* the educational process; III, God *is above* the educational process. Let us look at these three in turn.

I. God *is* the educational process. This is the answer given typically by left-wing American liberalism. It is the answer given by naturalism, as distinguished from supernaturalism. It is an extreme immanentist answer. There is no divine reality above and beyond the processes of life. The terms "nature" and "supernature" represent an unreal antithesis. Truly speaking, there is nothing corresponding to this latter term. God is identical with the process by which growth takes place. At any given moment the educator can depend upon laws which he did not make, and

energies which he did not create. He is not alone in his attempts to guide growing lives toward their fullest realization. God is with him—in the sense of a set of laws, a complex of energies, a tendency, a striving, a working. These are not the work of God, or the will of God, or the manifestation of God; they are God, and there is no other God beside them.

In the very nature of the case, this type of thought tends toward a weak or non-existent sense of personality in God. God is in persons, and among persons, and He has a share in the making of persons, but He is not Himself a person. Indeed, the word "He"—especially when capitalized—tends to become inexact and incongruous within this pattern of thought. If God is still spoken of as being personal, the meaning is akin to that employed in speaking of an automobile as having personality—that is to say, the automobile (or God) has certain characteristic ways of behaving with which one can become acquainted and upon which one can depend. There is no connotation, however, of self-consciousness, of purposive action, of affectionate interest in others. If God is a person, He is not a person as we are persons.

II. God *is in* the educational process. This is the answer given typically by right-wing American liberalism. It is the answer of those who are personal theists. It stands midway on the immanence-transcendence scale. According to this view, God is truly and significantly immanent in His creation. He is interested in it. He is working out His purposes through it. This world-process is the stage on which the divine drama is being played out. The process by which growth takes place is His, and He made it. He ordained the laws, psychological and sociological, in accordance with which growth takes place.

*Professor of Christian Education, Theological Seminary, Reformed Church in the U.S., Lancaster, Pa.

Man discovers these laws, but God made them. He placed here the energies—the human capacities, the longings and hungers of mankind, the creative interaction of man with man, the natural as well as the social environment—which serve as the dynamic of all growth. Man stumbles upon these energies, and uses them, and brings them into significant relationship with one another, but God made them. God is in this process, these laws, these energies, but He is not identical with them. They are His mode of expression, but He is greater than they. For He is truly transcendent to His universe. He is above it, and beyond it, and greater than it.

It is hard to think of God as being at one and the same time truly immanent and truly transcendent. Perhaps, instead of trying to think it through with our finite minds, it is better to fall back upon an analogy. We human beings—whatever “we” are—are immanent in our bodies, in the sense that our life is intimately bound up with and expressed through our bodies. At the same time we are transcendent to our bodies, in the sense that we do not remain a dimly diffused energy but somehow, somewhere come to a self-conscious focus and can look down upon our bodies and to a degree master them. In the same way, God may be thought of as being immanent in the universe in that His life is intimately bound up with and expressed through it, and at the same time transcendent to His universe in that somehow, somewhere He comes to a self-conscious focus and is more than His universe. We have no good formula for giving precise philosophical statement to this dual relationship in ourselves, but we accept it day-in and day-out as a fact; we may as well do the same concerning God. What is true of the microcosm can also be true of the macrocosm.

In this way of thinking, God is truly personal—as we are personal. The word is given no diluted meaning. As an object of faith He is endowed with the

very attributes of self-consciousness, intelligence, and capacity for loving purpose which mark us as persons. However much He goes beyond us in these respects, He certainly does not fall beneath us.

III. God is *above* the educational process. This is the answer given typically by continental neo-supernaturalism. It is an extreme transcendentalist answer. Man is so sinful, and human life in its fallen state is so degraded, and the processes of life are so demonic in their outworking, and—on the other hand—God is so good and so holy, that it is unthinkable that there should be any intimate relationship between the two. God is “totaliter aliter,” the “Wholly Other.” Between Him and man’s life there is a great gulf fixed, which can not be crossed from the manward side. Only God, by an act of sovereign grace and mercy, can bridge that gulf. God does, to be sure, enter the educational process, but only occasionally and sporadically; not inevitably, necessarily, continuously. From time to time He has acted to reveal Himself to mankind, preeminently in the eighth century prophets and in “the Word made flesh.” Furthermore, His grace ever and anon lays hold upon men, working in them the response of faith. In these ways He does enter the educational process most decidedly, but—note well—He *enters* it. He was not there already. His self-revealing activity and His acts of grace by which He seeks out those who are lost do not belong to this natural order. They are incursions from another realm. The ordinary psychological and sociological laws of growth are not His chosen way of working. He made them, to be sure, but they are now tainted with a devilishness not of His making. Similarly, the natural human relationships of family, playground, neighborhood, and nation are His handiwork, but the divine trademark is partially effaced by sin, and in no real sense does salvation come through them. Salvation is from above—where God is.

Within the religious education fellowship of our own day these are the three type-answers which are being given to the question, What is the nature of God's relation to the educational process? An honest attempt has been made to portray them without caricature. All three answers are being given daily by flesh-and-blood men (names of adherents to each school of thought come readily to the mind of anyone acquainted with the religious education movement of today). Each type of thought is finding its way into methods and procedures, is embodying itself in curricula and programs, and is being taught in universities and theological seminaries. Which of these three will prevail? Which ought to prevail? In which direction ought the religious education movement go? There is no more important question in the church-life of America than this!

This paper rests upon the sincere conviction that the religious education movement will find a sure foundation and an abiding effectiveness only as it occupies the second of the three positions identified above. The reason for this conviction is that certain serious dangers seem to attend both the first and the third of these philosophies. Let us then consider the educational consequences which may reasonably be expected to flow from the two positions at either extreme.

CONSEQUENCES FLOWING FROM THE NATURALISTIC POSITION: GOD IS THE EDUCATIONAL PROCESS

There are two of these in particular which may be noted.

1. A too exclusive emphasis upon conduct as a self-sufficient entity without adequate metaphysical ground or motive. That this *has* happened in the practical outworking of the religious education movement can scarcely be doubted. A casual survey of curricula for Sunday church schools, vacation church schools, young people's societies and the like will make the point all too clear. In lesson after lesson we have stressed right liv-

ing, right attitudes, right relationships with brothers and sisters, parents and friends, employers and employees, fellow-countrymen and aliens. We have become preoccupied with ethical conduct. Our religious education has at times become almost identical with character education.

If we ask why this has happened, it is not difficult to discern an inner connection between such an emphasis and the philosophy of naturalism. For in the naturalistic position the focus of attention is precisely these human relationships in which right conduct lives and moves and has its being. Why should right conduct not be stressed? Furthermore, the metaphysics of naturalism (if this is not a contradiction in terms) has not always been made articulate, and is hard to make articulate to ordinary people. The unlettered believer can understand that he should be good because God wills it, or that he should love because "He first loved us," but he can not so readily comprehend that he should live the good life because in the structure of reality there is a tendency which makes for progressive integration into larger and larger units of existence. And even if naturalism in due time finds the words for making clear what it conceives to be the source of comfort and the motive for right living, that source and that motive will still lack the warmth and impelling power of faith in a personal God.

That we human beings do need an adequate metaphysical ground or motive for right living is scarcely open to question. Dr. Ernest Fremont Tittle in his autobiographical article in *The Christian Century* of June 21, 1939, states this need as clearly as one could wish. He says: "I now know that preaching which begins, and ends, with what people ought to do in the world is woefully inadequate. What people conceive to be possible in history depends upon what they conceive to be the ultimate reality and power of the world, and by no amount of moralis-

tic preaching can they be persuaded to undertake what they conceive to be impossible." If this is true of moralistic preaching, it is equally true of moralistic teaching.

2. The obverse of this is a second, closely related consequence—namely, all too little emphasis upon teaching about God and upon communion with Him. This flows directly from the shadowy and rather unappealing concept of God which is germane to naturalism. When God is lost in the educational process, the danger is that He will be lost altogether. Naturalism tends to do to the Divine Person what behaviorism tends to do to the human personality—that is, lose sight of it as a distinct, concrete entity. The result is less and less emphasis upon teaching about Him, and less and less emphasis upon communion with Him. As a matter of fact, the communion with God which we call worship is seriously undermined the moment the sense of God's personality is in any way weakened. One may respect a process, cooperate with a process, be loyal to a process, even depend upon a process; but one can with difficulty love a process, worship a process, commune with a process.

What our modern secularized world needs sorely is a tremendous heightening rather than a lowering of God's reality. And this need of the world presents itself to the religious education movement in the form of a clear-cut challenge. As George Craig Stewart puts it: "To make God central and not circumferential; to make him focal and not marginal, vital not casual, a living Presence and Power, not a dead, impressive name—this is the supreme aim of—religious education. The supreme aim is not to teach the Bible—that is a means to the end; nor to teach behavior—that is a fruit not a root; nor good citizenship, nor social service, though they follow as the day follows the sun. The supreme aim is to call God in from the frontiers, and to make Him real, neighborly, available, usable, and indispensable." We need,

therefore, in all our dealings with growing life much teaching about God; much interpretation of history, nature, and human experience generally in terms of Him; much hard thought in order to clarify our conceptions of Him; much use (by no means uncritical) of the concepts of and experiences with God reported by those who have gone before us, particularly in the Bible; much facilitation of communion with God through worship. All these our world needs sorely because of its secularization. It is very doubtful whether this need can be supplied by an education which builds upon the philosophy of naturalism.

CONSEQUENCES FLOWING FROM THE TRANSCENDENTALIST POSITION: GOD IS ABOVE THE EDUCATIONAL PROCESS

Here we encounter a whole train of consequences so grave that we may safely say that religious education as we have known it in America will have to disappear very largely if the neo-supernaturalism of the continent prevails.

1. If God's transcendence be stressed to the neglect of His true immanence, we must give up our faith that human nature contains capacities which are genuinely creative. In the new supernaturalism human beings do have creative capacities, but only when they have heard the voice of God speaking through His Word, and have made the response of faith—which very response is not their own doing but the work of the Holy Spirit. If this be true, consider the radical change we shall have to make in our approach to people all the way from the little child in the church school to young people in summer camps and adults in classes and forums!

2. As a corollary of the above, if God's transcendence be stressed to the neglect of His true immanence, we shall in all logic have to give up the group discussion method. The foundation stone of the discussion method is faith in human beings, and faith in the integrity of their thought-processes. This is all well and good if God is truly in them and in the

educational process. But if God is above them and above the educational process, true group discussion is at once outmoded. The form of it can be retained, but merely as a convenient and subtle method of indoctrination.

3. If God's transcendence be stressed to the neglect of His true immanence, we shall have to abandon a large part of our present program of parental education. The foundation stone of our present program is the conviction that God is working out His purposes for His children in and through the economy of life, especially the home; that the home—every home—is potentially sacramental; that God wills that it shall be sacramental—an open highway between men and Himself. All of this must go if God's transcendence be too exclusively stressed. All that can remain is an attempt to promote family worship, and the recognition that wholesome family life plays a role as the result of individual salvation, not as a means to individual salvation.

4. By the same logic, if God's transcendence be stressed to the neglect of His true immanence, we shall be led to give up a considerable part of our present effort to redeem community life, national life, and international life. We now believe that these modes of associated living are potentially sacramental; that they in part follow upon individual salvation to be sure, but they just as truly open the way for individual salvation. This faith we can no longer hold if we accept the position that God is above the processes of life and makes His effective approach to men only through His Word, narrowly conceived.

5. If God's transcendence be stressed to the neglect of His true immanence, we shall have to discard a large part of the significance which now attaches in our thinking to experiences of fellowship and service. We now believe that experiences of these sorts are effectual not only for leading men into the life which is abundant but even for leading them into the presence of God Himself. We have told ourselves that by loving our

brethren whom we have seen we fit ourselves, as it were, for loving the Father whom we have not seen; and that "he that doeth shall know." Under the transcendentalist emphasis, fellowship and service are shorn of a part of their significance; they remain as "fruits of the Spirit" only. In fact, the useful and deservedly famous five-fold statement of the curriculum in Standard B will have to be revised materially, if neo-super-naturalism prevails.

6. If God's transcendence be stressed to the neglect of His true immanence, our worship of God in church school and young people's society will have to be altered. It will have to be oriented much more sharply toward God alone. It will be cast much more decidedly in the moods of adoration, confession of sin, and obedience to God's will. It will no longer be so fitting to worship God by way of a consideration of some phase of life such as world peace, which we believe to be of concern to both God and ourselves and through consideration of which we feel we can draw nigh to God and He to us. This change, which would be necessitated by the transcendentalist emphasis, might involve some gain, because we have not always succeeded in this type of worship in getting through the common concern to the God beyond. Consequently, the experience has not always been true worship but merely a serious discussion. The change noted, however, would for many of us involve a real loss in the separation of worship from life.

In short, if God's transcendence above the educational process be stressed too severely, there will logically remain to religious education chiefly the following: proclamation and witness in the name of the distant God; the study of His Word through which by His grace He works upon the heart of the believer; and the approach to Him in worship. These will be primary. All other programs, methods, and types of activity and experience will be assigned minor and secondary roles in the educational drama.

We have attempted to distinguish three typical answers to the question, What is the precise nature of God's relation to the educational process? We have tried to characterize each of the three, and to trace certain undesirable consequences flowing from the first and the third under the conviction that the second position should become increasingly normative for the religious education movement. All that has been said may be summarized in the observation that the religious education movement today faces threats from two quarters—American naturalism on the one hand,

and continental neo-supernaturalism on the other. In so far as the former prevails, religious education runs the risk of ceasing to be religious. In so far as the latter prevails, it runs the risk of ceasing to be educational. Only by affirming the middle position, which professes belief in a personal God who is both truly in the universe and truly above it, can our movement continue to be both religious and educational.

This analysis is put forward as a conviction, which is held sincerely but at the same time with the deepest respect for those who take alternative positions.

GOD AND THE STATE

ROLLAND W. SCHLOERB*

AT frequent intervals the newspapers carry stories of a clash between the clergy and the state. In one country a prominent minister is arrested and denied the use of his pulpit. In another, a number of priests are incarcerated, some even sent to concentration camps in order to silence their opposition against the government. These events indicate that tensions between individuals and the state are still very present among us. The conscience of the individual and the mandates of kings and dictators still oppose each other at critical points.

This conflict is not new. Indeed, it is given dramatic setting in as ancient a document as the Book of Daniel. Nebuchadnezzar, the king, had erected a golden image which was to be worshipped by every person, man or woman, in the land. It was the symbol of his authority. The rejection of this symbol meant the challenging of his domination. Certain devotees of the Jewish religion, some of them in high governmental positions, could not bring themselves to worship an image, even of the king. That, to them, would

have meant idolatry. Friendly to the king, serving him loyally in political matters, they nevertheless felt that religion was a personal affair between themselves and God, in which not even an otherwise absolute monarch should interfere. They had one God; Him only would they serve. They did not heed the king's order. When the ruler heard that these three Jews flouted his command, he called them to him and said,

"Is it true . . . that you do not serve my gods, nor prostrate yourselves before the image of gold which I have set up? If, then, you are ready, as soon as you hear the sound of the horn . . . to fall down and prostrate yourselves before the image which I have made, well and good; but if you will not prostrate yourselves, you shall forthwith be cast into the midst of a furnace of flaming fire; and what god is there who shall deliver you out of my hands?"

Hear the answer of these men to this threat:

"O Nebuchadnezzar, we need not waste any words in discussing this matter with you. If our God, whom we

*Minister, Hyde Park Baptist Church, Chicago.

serve, is in a position to deliver us, he will deliver us out of the furnace of flaming fire, and out of your hand, O king; but if not, be it known to you, O king, we will not serve your gods, nor prostrate ourselves before the image of gold which you have set up."

One could dip into the books of the Bible and find many accounts of the conflict between state authorities and individuals who believed that loyalty to their religion compelled them to disobey the commands of kings. The final dart which pierced Pilate's argument to free Jesus was the taunt that in so doing he would not be true to Caesar. And for a man like Pilate, the state commanded his supreme loyalty.

Several ways of removing this tension suggest themselves. One is to make the state supreme. If we adopt the ancient dictum, *Vox regis vox dei*, and make the voice of the king the voice of God, then we have no choice but to obey what the powers of the state dictate. A second solution is to make the church supreme. In this instance, a religious institution exacts obedience not only from its own members but from the civil authorities as well. A third, but impossible, solution has often been attempted; but any individual who tries to make his own will supreme soon makes shipwreck, so it is difficult to imagine a solution of this tension in which each individual does as he pleases. There is, however, a fourth possibility. It is possible to keep the tension—to accept the fact of conflict of loyalties and try to ease the tension between them. This is the method which is being tried in many democratic countries today. Let us examine it further.

INDIVIDUALS HAVE RIGHTS

Emanuel Kant is not the only one who believed that persons ought "always to be treated as an end and never as a means." The religions have never ceased to emphasize the value of human personality. They have held in high esteem the life of every individual. The eighteenth century in this

country held aloft some basic human rights. Our United States was founded upon the conviction that the government owed persons something. When our forefathers declared their independence they reaffirmed this belief.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness . . ."

In our own national tradition a high estimate has been placed upon liberty in the scale of human values. Among us there are many who would agree with William Gladstone when he said in his treatise on *The State in Its Relations to the Church*: "Oxford has not taught me, nor has any other place or person, the value of liberty as an essential condition of excellence in human beings."

Not every one has agreed that these are the rights of the individual. But countless people have felt that the individual has rights which ought not to be denied him by the state. The state ought to recognize the fact that one must be loyal to his conscience and that he has a right to order his life in accordance with this higher loyalty. This means, in simplest terms, that the state has no warrant to treat its citizens simply as means to serve its own ends.

THE STATE MERITS LOYALTY

The state also has legitimate claims to make upon the loyalty of the individual. It is obvious that absolute liberty for every one to do as he wishes is impossible where people must live together. In exercising his own liberty one may infringe upon the liberties of others, and so it is necessary to exercise some restraint and discipline upon personal desires.

Thomas Hobbes offered an explanation of the way in which the state came into existence. One does not need to accept his theory as an adequate picture of the historical process to find value in the

light which his thought sheds upon the function of the state. Hobbes thought of people as naturally loving liberty, and wishing at the same time to dominate others. He anticipated many modern thinkers who place the will to power among the basic drives of human nature. Since these liberties and aggressive desires on the part of people are bound to cause conflict, it is found wise to establish justice by means of the state. In this way each person is restrained. Justice takes away rights from people, but it also takes them away from others who might infringe too much upon the liberties of their neighbors.

People therefore submit to the rule of one man or an assembly of men. Hobbes goes on to say that it is "as if every man should say to every man, *I authorize and give up my right of governing myself, to this man or to this assembly of men, on this condition, that thou give up thy right to him, and authorize all his actions in like manner.*"

Two ways are suggested by which a governing body gets its authority. One method is by force. This means that a man or a group of men take possession of the reigns of government by violent and forceful means. No one is strong enough to stop them. Might to rule is their justification of right to rule. The other method is by *institution*, in which case those who are governed give their consent to those who govern them. Our own country has adopted the second method. It has been pointed out that the basis of our own Constitution was laid in a sermon by Thomas Hooker of Hartford, who declared that "the Foundation of authority is laid in the free consent of the people."

In one way or another the state has come into existence. It has fulfilled a need. It places rightful claims upon the loyalty of its members. Only as individuals have been willing to subject themselves to the discipline of a governed life have they been able to live together in harmony.

THE NEED FOR HIGHER LOYALTIES

There has been a growing conviction that both the individual and the state need a loyalty higher than themselves if they are both to fulfil their true function. The individual needs a higher commitment than the assertion of his own rights or the satisfaction of his own desires if he is to realize the highest potentialities of personality.

When Paul wrote to the Romans, "Let every soul be subject to the higher powers," he may have been expressing an undue regard for his Roman citizenship. But one is inclined to think that he was also exhorting his fellow Christians to remember the responsibility that each one had for the common good. People are not happiest when they are able to be irresponsibly free. They hunger for a devotion which calls them out of themselves, and to which they can give themselves wholeheartedly.

The person who is about to rebel against the state must ask himself whether he is doing this merely on the basis of a desire to satisfy his own whims or impulses. With his lips he may say, "We must obey God rather than men," but in his heart he may only be using God to guarantee the safeguarding of his own interests. To be loyal to God certainly means more than wanting life and liberty and happiness for oneself. The Christian has found in the spirit of Christ who sought the fullest life for all mankind the loyalty which must sit in judgment over his own desires. Both the loyalty and the disloyalty of an individual to the commands of the state must be tested in the light of the supreme loyalty to God.

GOVERNMENT AS MEANS

The state also needs a loyalty higher than itself. The state is a means to an end. To many people and to many nations, a statement like this statement would be black heresy. They believe that there is nothing above the state. The founders of this country believed differently. They held that "to secure these

rights (life, liberty and the pursuit of happiness) Governments are instituted among Men, deriving their just powers from the consent of the governed; That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it and to institute New Government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their Safety and Happiness."

In one sense these founders of our country were not patriots. They were not subject to any higher powers residing in the state. They resisted the state because they believed that the group in power at the time was not fulfilling the true function of a governing body. The king of England had assumed that he deserved the highest loyalty of his subjects, whereas these people believed that loyalty to the state is to be tested by a higher devotion. They saw that the state could easily become the instrument of power in the hands of an exploiting group. As such, it could not be the highest object of devotion.

IS THE STATE A NEW OPIATE?

In this connection it is interesting to remember the statement which Karl Marx made about religion. "Religion," he said, "is the opiate of the people." Marx felt that religion was organized to put an instrument into the hands of a dominant economic group. This exploiting group could deaden the sense of injustice in the minds of those whom it was dominating by holding before them the hope of a reward in another world. Religion softens the blows in this world by assuring pillows in the next. Marx rightly rejected all organized religion which allowed itself

to be used by any group to violate the laws of justice among men.

But notice what modern states are doing. They are also administering opiates. They take rights away from people. They rob the individual of freedom of speech, of freedom of the press, of freedom of assembly. They have their periodic blood purges. And they deaden the pain by telling people that all of this violation of fundamental human rights is necessary to realize the Utopia, which, like prosperity, is always "just around the corner." These states exact all from the people and anesthetize them with a new Utopianism.

Such a theory of the state makes Caesar God. Little wonder, therefore, that the tension arises again in crucial form since those who feel a loyalty which is higher than the state will call the state's acts to judgment before the bar of that loyalty. John Knox once told Queen Mary, "If princes exceed their bounds . . . there is no doubt that they may be resisted even with power." And it was said that the queen, who had been trained in the doctrine of absolute sovereignty, with "altered countenance . . . stood as it were amazed more than the quarter of an hour."

In most of our life the tension between the individual and the state is not serious. The individual sees the value of obeying laws which are made for the common good, and governmental authorities are slow to put too great a strain upon the loyalty of citizens. But in times of crisis the individual must test his nonconformity by a higher fealty than the worship of his own desires, and the state will need to remember that it is not an end in itself but a means to the larger measure of life for its citizens.

ADULT EDUCATION IN THE JEWISH COMMUNITY

SAMUEL M. BLUMENFIELD*

THERE is hardly a religion outside of Christianity which has been studied among western peoples as extensively and intensively as that of Judaism. In spite of that, one finds only scattered fragments and references in histories of education and religion to one of the three cardinal principles of Judaism, Torah, which in essence means the educational process by which the Jews achieved other values in Jewish religion.

This lack of information is to be regretted, particularly by students of adult education, for according to our most reliable sources** popular education in Israel began with adult education and gradually extended downward, until it reached the child. When one considers that way back in the sixth century b.c. adult Jewish education was not only a religious principle, but an established institution, one can readily see how much promise this aspect of Jewish life holds for those of us who are concerned with the problems of adult religious education.

It is the object of this paper to deal with the realities of adult Jewish education in America rather than with a treatment of the past. However, in order to understand the motivating force as well as some of the practices of adult Jewish education of today, it is important to make some reference to the place of education in Jewish religion and to the rich experience of adult Jewish education of yesterday.

Jewish literature and tradition are saturated with the thought that education is a religious duty which every Jew must fulfill. Drawing upon the Biblical injunction "Thou shalt meditate therein day and night," the rabbis went to all lengths to glorify the virtue of learning

and knowledge. "Knowledge," our sages said, "is greater than priesthood and than royalty; whosoever labors in the acquisition of knowledge, the whole world is indebted to him." "There is no love like the love of Torah. It outweighs all other religious commandments."

Even the derogatory reference in the New Testament to hypocritical pharisees who like to be called Rabbi, Rabbi, can serve as an indication that man's worth was measured in ancient Israel not so much by the amount of wealth that he accumulated as by the amount of learning he acquired.

This great emphasis upon education is understandable when one considers the fact that most of the Rabbis of the Talmud lived and taught after the destruction of the Jewish state. In the absence of the normal attributes of national life, education became the focus of all the vital powers of the people, supplying the content as well as the form of its spiritual life.

The impetus received from the early synagogues and Talmudic schools helped maintain and preserve the cause of Jewish education even through the "dark ages." Thus we find in the twelfth century the Jewish philosopher, Moses Maimonides, urging the cause of adult education as a cardinal law of Judaism which every Jew must obey.

"Every Israelite must engage in study, whether he is rich or poor, whether he is healthy or sick, whether he is very young or old and has no more strength; and even if he is a pauper who lives on charity or on alms, and even if he has a family to support, he is in duty bound to set aside some time of the day and evening for study. For it is written, 'Thou shalt meditate therein day and night.'"

Indeed, the ideal of adult education has been the leitmotif of Jewish life

*Dean, The College of Jewish Studies, Chicago.

**Morris Nathan, *The Jewish School*, Chapter I.

†Matthew 23, 7.

throughout the ages. Not merely the rabbis and the scholars were expected to engage in study, but all elements of the population, the merchant, the butcher, the baker, the candlestick maker; all would set apart time for study, early in the morning before the business day began and late afternoon when business ended.

It is this established tradition of universal Jewish education that made Mohammed refer to the Jews as the "people of the book." It is the high premium placed upon education which gave the scholar in Jewish life a position of honor, esteem and great influence. To this day one can find thousands upon thousands of adults in Jewish communities throughout the world, including this country, who are engaged in daily study of Biblical and Rabbinic Literature.

In these old and antiquated remnants we see the spring whence our fathers and forefathers drew their spiritual strength to survive the humiliations and indignities of centuries of persecution. In the faint echoes of that past some of us seek to recapture the courage and determination, which was theirs to meet the onslaughts and brutalities of the modern world.

As has already been suggested, this phase of adult Jewish education is limited in scope and confined to Jews of an outgoing generation. (One could even, with a certain amount of justice, exclude these activities from a consideration of adult Jewish education in America since the origin and the nature of that program are distinctly European.) Adult Jewish education, as practiced in this country, can be divided roughly into the following three types:

- (1) The exhortative or sermonic type, as practiced in temples and synagogues;
- (2) The popular and recreational, as used by Jewish centers, Ys and numerous fraternal and benevolent organizations and institutions;
- (3) The academic, as conducted by colleges of Jewish studies, extension divisions of Theological Seminaries and

various organized schools for adult Jewish education.

Temples and Synagogues

I have described the adult education program of the temple as exhortative for the obvious reason that neither the pulpit nor the sisterhood or brotherhood platforms are conducive to any organized and systematic program which could be called educational in the strict sense of the word. Sermons, orations and discourses are, at best, attempts at motivation or pleas in behalf of education; they are neither intended, nor are they, in fact, education in the sense that they lead on to further study or activity. In order to complete the educational process, there must needs be an exchange between teacher and student, leader and follower, a sort of give and take relationship, which is practically precluded from the pulpit where the teacher speaks "ex-cathedra" and, therefore, cannot be asked questions and certainly cannot be challenged or contradicted.

Those of us who are interested in turning the pulpit into an educational agency should bear in mind this basic shortcoming which, to my judgment, accounts, more than any other factor, for the passivity of our parishoners who, as a rule, remain after many years of attendance unaffected in their thinking or in their mode of living.

What has been said so far is characteristic not only of the Jewish synagogue or temple, but of the church at large. There is, however, one phase in the adult education program of the temple which applies specifically to the Jewish house of worship for Jewish religious services are particularly informative in character.

As has been pointed out by many students of Judaism, Jewish religion is a historic religion which has evolved through the accumulated experience of the Jewish group. This experience dates back to an ancient past and an oriental civilization; it is expressed in a language unfamiliar to the average American Jew, in Hebrew; hence, the rabbi is called

upon to devote a great deal of his time and effort to the interpretation of Jewish history, to the teaching of the meaning of some portions of the Hebrew prayer book and to the explanations of Jewish religious experiences in terms of modern conditions and the American environment. In other words, the rabbi must teach as well as preach.

There is still one other aspect of the synagogue which helps the rabbi approximate the educational process and that is the fact that ceremonies and observances still play a large part in Jewish religion, particularly among the conservative elements. "Deed rather than creed counts" according to the teachings of the rabbis of the Talmud; hence, Jewish religion abounds with institutions, customs and practices which apply equally to preacher and parishoner. It is in this "practice" aspect of Jewish religion that there is a functional sharing and exchanging between rabbi and layman on equal terms in the Jewish synagogue. This intimate contact and free relation between teacher and student is of inestimable value in a program of adult education.

Recreational Organizations

There is very little that one can say about the popular and recreational type of adult education in the Jewish community. As a rule, the only thing Jewish about it is that the programs are conducted under Jewish auspices. As part of American society, Jewish organizations and institutions share in the vogues, fads and frills of the general American environment. The forum, the round table, the symposium, the panel, as well as the type of courses for brides or for making puddings which are offered as adult education, find their counterparts in programs for adult Jewish education.

Both the positive and the negative, the meaningful and the superficial, the earnest and the fickle, in American adult education, are fully shared by the Jewish

community. In most cases they are just copies, unadulterated and unvarnished; sometimes they are reburnished and presented under the guise of some Jewish form or content. Whatever differences may exist are more of degree than of kind; i. e., some of the programs suffer from exaggerations and misrepresentations of general programs of adult education, the inevitable result of blind imitation. It is the old story of the immigrant replacing his healthy teeth with golden ones in order to look more American. For the same reason we find that certain Jewish elements are ready to eschew sound practices and wholesome traditions of adult Jewish education for the sake of the popular and for the glitter of the so-called modern and attractive.

The future of these ventures in adult Jewish education is less bound up with the synagogue or with institutions of Jewish learning than it is with the destinies of general American education. It is my feeling that as time goes on and adult education in this country passes its first flush of growth and expansion, it will seek depth and stability just as it has already achieved breadth and variety. I feel confident that Jewish recreational organizations and institutions will contribute their share in the next stage as they did in the first.

Academic Institutions

A program of adult education, which is more in keeping with American academic institutions and with the finer traditions of Jewish education, is to be found in institutions of Jewish learning which have been organized specifically for that purpose within the last decade or so, or in special classes which are being conducted by established institutions of higher Jewish learning and Theological Seminaries in addition to their regular academic pursuits in the field of Judaica and Hebraica.

In recent years there has been a renewed and heated discussion going on in educational circles in regard to objec-

tives in education. Professor Hutchins would have us believe that the chief issue in the controversy is whether education should be for "making a living" or "life." But without going into subtle and metaphysical distinctions between "life" and "living," we can state that in terms of adult education the controversy reduces itself to the following question. Shall the function of adult education be essentially vocational; namely, to afford adults educational opportunities for advancement in their professions or occupations, which they missed in their childhood, or shall adult education aim to cultivate the adult students' faculties and tastes?

In the case of adult Jewish education, vocationalism does not enter as a problem, for one would hardly expect to land a better position because of a better Jewish education.

There is, however, a difference of opinion in our midst in regard to the methods to be pursued in achieving the cultivation of adult students' faculties and tastes. Our classicists, as classicists in general, see in the past and in the book the "Be all and end all" of Jewish education. Therefore their curriculum is limited to the study of Hebrew, Bible, Talmud, Medieval Poetry and Philosophy and a number of other subjects which have the seal of approval of yesterday.

The modern school of adult education, though fully appreciative of the wisdom and beauty of the Jewish classics of yesterday, is keenly conscious of the needs and responsibilities of Jewish education to Jewry of today. In answer to this felt need, many schools of adult Jewish education are devoting as much time and energy to a consideration of the structure of present day Jewish society, its social, economic and cultural problems, its struggles, vicissitudes, hopes and aspirations, as they do to their studies of Jewish antiquity, the prophets, the rabbis and all the other courses which comprise the traditional Jewish curricu-

lum. In other words, American adult Jewish education aims to achieve a synthesis of the classic idealism of yesterday and the social progressive realism of today.

By way of illustration of the new type of studies conducted in modern schools of adult Jewish education, I shall enumerate some which have been offered in recent years at the College of Jewish Studies of Chicago: Jewish Sociology, Judaism as a Way of Life, History and Appreciation of Jewish Fine Arts, the Jew in America, History and Theory of Zionism, the Colonization of Palestine, the Economic Position of the Jews, Youth Movements the World Over, Labor in Jewish Life and Literature, Schools of Jewish Thought, etc.

There is still another felt need with which the modern school of adult Jewish education aims to answer and that is the need to translate these teachings and studies into programs and activities which would serve the better interests of the Jewish community and American society.

As we see it, difference for the sake of difference is not sufficient cause to perpetuate a minority which to this day is subjected to misunderstandings, discriminations and humiliations. Our minority group life must be creative and enriching along social, spiritual or aesthetic lines, if it is to command the loyalty of the modern Jew and the appreciation of the non-Jew. With this objective in mind some of the Colleges of Jewish Studies endeavor to conduct, in addition to courses of studies, Jewish cultural, social and religious activities which would be conducive to Jewish creativity and self-expression.

Jewish customs and ceremonies, holidays and festivals, reconstructed and re-patterned to suit the tastes and needs of the American environment, have been found to be most stimulating media for Jewish self-expression, in art, music, literature and drama. Active participation in causes of Jewish reconstruction

in this country, Palestine or Europe, as well as in general socially progressive and humanitarian causes, have been proven to be the best training grounds in religious ideals and social values.

Granted that general educational institutions cannot and need not become partisan agencies, there are issues and causes today which institutions of religious adult education must espouse if they intend to help their students to live in the process of education and educate them in the process of living. We, in religious adult education, certainly cannot afford to make the term academic synonymous with inane and inactive. Not being hampered by rules and regulations of the elementary school or hindered by ties of tradition of high schools and colleges, it is within our power to make the concept of education truly dynamic and progressive by guiding our students into projects and activities which will translate our work of the classroom of today into deeds and achievements of a better society of tomorrow.

In guiding our students in their Jewish religious and social life, we are helping to develop their aesthetic tastes and awaken their sense for social responsibility. By applying modern educational methods and procedures, we give our people a feeling of joy and self-worth, which should prove an asset to American society, for there can be no wholesome American commonwealth without happy and self-respecting individuals. To the extent that we help our students develop a sense of dignity as Jews and human beings, we feel that we are rendering a service to the general community as well as to Jewry.

There is still one other concomitant value to the program of adult Jewish education, which should be of particular interest to us today. Those who are re-

sponsible for adult Jewish education in this country are motivated primarily by their abiding love for and loyalty to the cultural and religious traditions of their fathers. However, in sponsoring the cause of Jewish education, they are indirectly serving the best interests of democracy. With totalitarianism rampant in what used to be civilized countries, with mad theories of racial superiority conquering one nation after another and with paganism triumphant in half of Europe, it is the more essential that democracies maintain and preserve individual group expression, if for no other reason than that such expression will help strengthen our democratic ideals and institutions.

Adult Jewish education, by preserving and improving Jewish group life, is together with other religious educational programs a living expression of democracy, which enables us not only to agree but also to differ and yet work in harmony for our common weal.

It is no achievement to have agreement when those who disagree are silenced by the concentration camp or the firing squad. Ours is, indeed, the harder but nobler task; namely, to reach accord and harmony while each of our religious, social or cultural instruments continues to function and play its share in the scheme of democracy.

To achieve true harmony in an ensemble, two requirements must be fulfilled; each instrument must play its best, each instrument must coordinate its part with those of the others. Similarly in the orchestra of American civilization, adult Jewish education aims to do its utmost in behalf of the spiritual and cultural welfare of American Jewry, but in doing so it aims to harmonize its part with all other cultural and spiritual strains which constitute the symphony of America.

PERSONALITY DEVELOPMENT THROUGH A JUNIOR HI-Y

JOHN P. DIX*

THE SETTING

A most unusual building, "the Lighthouse on the Corner," across from Northeast Senior High School in Kansas City, Missouri, furnishes an ideal YMCA clubhouse for Christian projects and undertakings, of which the Junior Hi-Y is one.

Under the continued professional leadership of H. Harry Harlan, the General Secretary, and the lay leadership of men like W. R. Snodgrass, Northeast community has maintained and largely financed the enterprise. Starting as a sort of missionary enterprise, with an original "shack" on the corner twenty years ago, they now have a beautiful \$30,000 building with an elaborate and significant program of activities through which literally thousands of young men and women have been motivated, directly or indirectly, to a more meaningful Christian citizenship and consequent enrichment of personality. More than 13,000 men, women, boys and girls attended meetings last year. A total of 364 different Y meetings, with an attendance of 5,824 people, were held in the building during 1938. Supervised instruction in swimming and games was given to 127 boys, and a total of 3,112 boys attended meetings during the year. A total of 240 different non-Y meetings, with an attendance of 7,920, were also held. More than 100 different organizations used the building that year. Compared with many urban Associations, these figures are small. In a rapidly expanding "frontier" community such as the Northeast section of Kansas City, they become more significant.

In itself, a building and its equipment mean little. Used by wise leaders, they can mean much. Wholesome leadership, in an

attractive setting, is able to accomplish much more than if the surroundings were drab. Northeast Y is fortunate in both its leadership and its physical plant.

"Coming from the street on a brick paved footwalk, one enters a tiny outer vestibule and faces a massive oak door, with a beautiful Y emblem in glass in its center. One enters at once a pleasant, low-ceilinged room, furnished plainly, yet comfortable and in excellent taste; a room that somehow seems to reach out and welcome the stranger.

"On the second floor is another room sacred to devotion and prayer. It is called 'The Upper Room.' It is beautifully yet simply furnished with furniture designed to convey the idea of worship. Over the mantel is a copy of Hoffman's great painting of the boy Jesus. On the table lies a Bible given by the pastors of the churches in Northeast district and autographed with their names. This room is for meetings similar to the morning devotionals of the Boys' Hi-Y Clubs. When one enters, he senses the atmosphere of prayer. To the boys and young people who have met within its quiet walls it is indeed a room of sacred memories.

"The building contains a number of other rooms of attractive simplicity and usefulness. In fact, this building that looks so small from the outside can house nine meetings at one time without interference one with the other, in rooms ranging in size from the large dining room which can be used to serve seventy at meals or can be seated to care for an audience of well over a hundred, to small committee rooms comfortably seating eight or nine people.

"One very important room is the Council Room, entered from the reception room through a graceful arched doorway. This room, with its vaulted ceiling, with its attractive and admirably designed fur-

*Teacher of Civics in Northeast Junior High School, Kansas City, Mo.

niture suggesting conference, with its pictures and draperies, can comfortably seat forty or fifty people. It has at one end a blackboard, concealed behind sliding oaken panels. This room is the scene of many conferences by leaders in numerous community activities such as the Boy Scouts, the Parent-Teachers Association, leaders of groups from the various schools and churches, and many similar activities.

"One very important room is that used by Secretary Harry Harlan. It has the atmosphere of a cozy residence library. When a boy comes into this room for counsel, he faces a counselor across a table upon which are no papers, no letters, no business of any kind. This is a room where the boy can open his heart, feeling that this building was built just for him and that this room was so designed, just for him, that a counselor is there just to help him, and for the moment, no one else."*

Of course, these quotations from a deeply interested member of the Board of Management describe only the physical plant of this Christian group. It is designed to further personality development through much more than a physical set up. In the description above, no mention is made of athletic equipment. This YMCA has none. The two neighboring high schools, Junior and Senior, share their gymnasias, swimming pools, rooms, and faculty personnel with the Y. It is a *community* enterprise. Altogether, such a setup creates an atmosphere laden with a sense of human values and personal worth. Little wonder, therefore, that over 1300 neighborhood people contribute to a yearly budget of from \$4,000 to \$7,000, fluctuating with the depression.

PERSONALITY GROWTH

The Northeast Junior Hi-Y has been a factor in the high school since the beginning of the school itself. The school cooperates intimately with the YMCA and has supported Harry Harlan both

financially and spiritually in his outstanding work of nineteen years in the community.

The Junior Hi-Y consists of three clubs, the Freshman, Sophomore, and Seventh Grade, with a total membership of approximately 75 participating members in a school of about 1800. The Saturday Leaders Club of gymnasium and swimming classes is geared into the program of the Y. The events include Christmas sharing projects and programs, Dads' and Mothers' Nights, Pot Lucks, Faculty Fellowship and Banquet, cabinet breakfasts, swims and social recreational activities, discussions and special talks and demonstrations, ritualistic induction services in the "Upper Room," talent programs, chalk talks, movies, devotion, personal hygiene and mental hygiene slide talks, and a final picnic of the year.

Thousands of boys have attended its meetings and have taken part in its program and activities. Christian fellowship and leadership have been furthered through weekly Hi-Y meetings, cabinet conferences and special undertakings. The democratic method of procedure has achieved more effective results than a strictly standardized one would accomplish, in that a larger number of boys have had an opportunity to plan and carry out various programs. Opportunity for leadership and committee participation has multiplied in the last three years as a result of the three-club plan of the present Hi-Y. Three sets of officers are elected for each semester. This makes possible twenty-four different major boy leaders during a school year, in addition to committee participation and program activity for everyone.

Since the writer has served as a Hi-Y sponsor, with Coach J. Harold Morris and H. Harry Harlan, for the last nine years, he is in a position to be aware of the objectives, procedures and influence of this Junior Hi-Y in the northeastern section of Kansas City.

"To create, maintain and extend Christian character throughout the school and

*"A Remarkable Enterprise," *The Northeast Y-er*, January 1932, pages 1-2.

community" is the pledge each boy signs—if he so desires—after discussion of the meaning and importance involved in such a commitment.

Other objectives, which are not written into the pledge, are these: to touch the real life problems of boys and to provide aid toward their solution; to plan and execute an informal program of character and citizenship building activities; to counsel with each boy directly or indirectly; to help boys develop well-rounded personalities by being exposed to well-rounded and well-planned activities; to create a sense of worth; to give opportunity for religious and personal relationships in small groups within the circle of a council or committee room; and finally, to establish Christian fellowships which will extend through high school and life.

In a larger sense, this Junior Hi-Y stresses the fact that a good, Christian youngster is one who becomes a better boy in whatever areas he might be functioning. For example, a good Hi-Y member is a good member of other groups, of his community, and of his country. By "good" is meant a functioning Christian in all situations, mentally, physically and spiritually.

The Y hopes to integrate the various agencies and institutions of the community in a united effort which recognizes that the particular function of each unit involves a united front of all, working together to make the community a better place in which to live. Any club or organization, adult or juvenile, ought to see its larger function as a part of and an aid to community life and culture, and this should be true to a still greater extent in a Christian group. The writer feels, as a member of the Board of Management of the Y and a Civics teacher in the Junior High School, that the Y and the school must cooperate in this integrating process by planning together the annual projects for youth and community life, combining and using the various agencies and institutions at our command in a forceful attack on such of our common problems as

need the united front of church, school, home and supplementary agencies.

AN EVALUATION OF NINE YEARS EXPERIMENTATION

The reader will draw his own conclusions from the above data descriptive of the Junior Hi-Y as a means for furthering Christian personality development in our school and community. What, now, may be considered pertinent points in the philosophy and procedures of this organization which makes such a unique contribution to the community life and culture of a section (approximately 30,000) of a city of 400,000 people.

Schools and churches and homes, as well as the YMCA, could gain much from an analysis of these progressive technics in a religious, but not pious, atmosphere. Progressive churches, for instance, like progressive schools, realize that the more they function in the *total* lives of the young people by counseling with them, and serving them spiritually, materially, and personally, the more significant will their services become. Modern churches, like modern schools, must counsel in a broad sense, not just religiously or educationally.

To the writer, who has been close to the whole Northeast process, the following six points seem to represent the *unique* and *progressive* contributions of this Hi-Y club to the development of Christian personality in the boy it serves:

First, a religious, informal, and democratic atmosphere and approach stimulate closer individual and social values and relationships among a group of boys who, in turn, tend to leaven the larger school and community groups through functioning ideals and practices.

Second, counselors sit in with the boys to assist in planning and in executing enriching programs and activities of a physical, mental and social-spiritual nature. A give-and-take attitude prevails and a religious, personal and socialized technic tends to result in a sense of worth and freedom and security which do not

always prevail in all high school classrooms.

The religious approach is a unique aspect, generally not assumed by the school and frequently not attained by the church or home. A conference approach is also unique and not always met in public schools. Because of the large numbers of students to be served, schools must demand a certain amount of conformity, and place their emphasis upon scholastic and academic values.

Of course, a teacher who sees the broader implication of education as something social and dynamic, who participates in community life and assumes some leadership in it, does try to socialize procedures and provide functional and vitalized activities and technics—but personality development can be furthered still more in the Junior Hi-Y as the result of its being a closer, more individual, religious and functional club. As the Y building becomes their building, a close relationship results between boys and counselors. In the smaller circles some boys tend to discover and use their talents for the first time. There is less pressure from the larger mass of students in the school. A kind, helpful and believing lift may be given without emphasis on any competitive factors except those involved in working up to par.

In short, meaning is given to life on a larger and more universal plane. Only then are attitudes and conduct emotionalized. The human touch follows through to give a lift to individuals with potential powers. How many of us have carried on because someone slapped us on the back or put his hand over ours and said, *I know you can, and I am for you, fellow!*

Third, the program and activities of Northeast Hi-Y are informal, flexible and experimental. That is, no static or fixed club plan of a standardized or formal nature is followed. A cabinet or leadership group of officers and committee chairmen usually meets with the sponsors after each regular Wednesday's meeting to plan various activities. While there may be some long-time planning, quite a bit of the club

program is provided to meet a felt need at the time. Variety is an important characteristic of the day's, as well as the year's work.

Emphasis is placed more upon the participation of members rather than on talks by leaders and outsiders. Discussions and the democratic method are particularly important in small groups and conferences of a followership, leadership, or of a combined nature.

A close tie-up exists with the physical education leadership club. This club is composed of squad leaders and meets on Saturday mornings at the school gymnasium. The physical education leadership group is under the joint direction of the Y and of J. Harold Morris and George Ewing, coaches of the school. "Wings" are given for participation in the Y gym classes and in the Junior Hi-Y. In this way, Coach Morris sees that the influence of the Y permeates into the lives of all boys in the school. Of course, the genius of the Y is that it consists of personalities affecting youth for better living.

Fourth, such an organization as the YMCA should have a unique reason for its existence. Supplementary agencies, as the Hi-Y, Scouting, Fathers' Clubs and the like, further the activities of school, home and church. The YMCA should integrate these activities, to avoid overlapping, duplication or competition. Sometimes the forces for good in the community may become better organized, or a greater motivation may result in a more united front and greater achievement.

Opportunity may be given a classroom teacher through the YMCA to become a personal counselor with the young people and to participate in functional guidance in a broader sense than is possible at school. Quite often academic and classroom work creates a barrier to guidance, especially if the school is large, undemocratic and non-religious. Progressive educators realize the advantages of extra-curricular activities in meeting needs which arise from an industrial, municipal existence that separates one from community responsibility and participation.

While freedom must always be guided and sometimes limited in the interests of the larger group, progressive teachers use vitalized, creative and enriched teaching materials and procedures. Socialized procedures must always be guided in large groups.

The Hi-Y, if properly interpreted in line with good character education and citizenship training principles and procedures, often achieves what a classroom or school setup may fail to gain under pressure of routine and the demands of group conformity. The progressive teacher is one who goes out of his way to participate in socialized technics and who assumes responsibilities in community life. Counseling and guidance can best be accomplished through vitalized teaching and community contacts. Good mental hygiene, vocational and educational guidance result from such close contacts and human relationships as the Junior Hi-Y promotes.

Fifth, several suggestions are under consideration at Northeast YMCA, designed to make the Junior Hi-Y program and activities still more effective. The Program Committee of the Board of Management hopes to present a written symposium by the end of 1940, including in its scope the history, philosophy, technics, integrated projects, of the total local organization.

There is a need, for example, for a greater sharing of faculty personnel and responsibility in the personality development project. After all, *all* individuals and groups touch on this matter, and should feel themselves to some extent in the picture. Leadership results from a selective process, of course. Yet every teacher may lead to some extent. Can the YMCA serve a broader function by bringing together a large community coordinating group of representatives of all agencies and planning with them an annual project to which all can direct their programs during the year? The Board of Managers is trying to find out.

Sixth, and in conclusion, a wider participation by teachers, business men and

others in such agencies as the Hi-Y, Scouting, Fathers' Clubs and church leadership would help them recognize that each institution and organization, responsible though it be for its own work, is an integral part of the larger community and should join to integrate its programs and activities with others for the good, not merely of the institution or organization, but of the community itself. This larger objective must be interpreted in terms of *actual technics*, leading to *achievement*.

Words and mere "programs" are not enough. No wonder youth often turn away from us in times of stress. We hand them too many platitudes. They want help from us in material ways, spiritual ways and practical ways. The Northeast Junior Hi-Y achieves effective personality development and acts as "a lighthouse on the corner" because members, past and present, feel free to call for guidance and practical help. Still more can and must be done in placement, adjustment and other permanent forms of aid. Follow-up is also important.

Christian leaders do not win Christian followers in reality unless they themselves pay the price in time, energy and money. Sincerity and hard work are first requisites, not a material structure on a corner alone. Northeast Y has the structure, a beautiful little plant, but its effectiveness in building personality results from the careful planning, hard work and enthusiastic faith of its leadership, professional and lay.

THE CREED OF THE NORTHEAST YMCA

To dedicate its every activity to the Youth of the Northeast community that finer, cleaner and more purposeful life may abound and high Christian ideals be fixed.

To lose itself in service to the individuals, the homes, the schools and the churches of the community.

To perpetuate and preserve its future, not as an institution, but as a spiritual force, losing itself in service.

To these things, the Northeast YMCA unreservedly dedicates itself, its resources and its future.

PROFESSIONAL EDUCATION FOR NON-MINISTERIAL SERVICE IN THE CHURCH*

MARY LEIGH PALMER**

NON-MINISTERIAL CHURCH WORK AS A PROFESSION

THREE hundred and three years ago, in 1636, Harvard University was established primarily for the purpose of training ministers. The movement begun in this country at that time has become so much a part of present civilization that today it is generally accepted that an educated ministry is a necessity.

But the minister, alone, does not attempt to build and carry on the entire program of even the local church. He depends upon leadership from the laity. In a certain denomination, it has been estimated that for every minister there are twenty men and women serving as teachers and workers in the religious education program of the local church not to mention many others engaged in other types of church activity. The Catholic Church does not entrust its major program of religious education to volunteer leaders but trains nuns to carry forward that work. The public school does not depend upon volunteer untrained persons for its teaching program. On the other hand, the Protestant Church does depend for much of its leadership in Christian education upon the volunteer service of its members. This should not, however, mean that the Protestant Church is content to depend upon leadership that is totally inadequate for the task of Christian education. It does mean that a great responsibility rests upon the church to (1) so help volunteer leaders that their service may be effective and (2) secure professional leadership both to help volunteer leaders and

also to assume particular phases of leadership which require more time, experience, and training than can be expected of an unremunerated leader.

There have emerged, within the last century, persons other than preaching ministers who are committed to the cause of church work and who have made it their life profession. These persons, in the majority of cases, are not expected to take the place of those who are serving avocationally, but rather to train and release the abilities and energies of volunteer leaders—though many do assume direct personal responsibility for certain tasks. The positions which employed church workers fill include religious education, church social work, music leadership, and secretarial service. In many cases the position calls for leadership in two or more fields. These non-ministerial professional church workers are serving in local churches in this country, as supervisors and administrators of larger areas, in various capacities in connection with denominational and interdenominational boards, as student workers, teachers and administrators in the field of higher education, as case workers, group workers, and administrators in neighborhood houses and other social work centers, and in missionary service of varying types both in this country and abroad.

Professional service through the church has received some recognition. In 1914 the Religious Education Association organized an association of directors of religious education, then called the Department of Church Directors. It was instrumental in defining academic standards for the emerging profession and in securing for it a degree of recognition. In 1922, the International Council of Religious Education was organized. It brings together for its annual meetings leaders in Christian education from forty-

*This article is based upon a doctoral dissertation under the direction of Professor Frank M. McKibben, Division of Religious Education, School of Education, Northwestern University, 1938.

**Head of the Department of Religious Education and Director of Research, Presbyterian College of Christian Education, Chicago.

one denominations and from additional interdenominational agencies. The organization of its professional advisory sections may indicate something of the variety of leadership engaged in religious education in Christian churches. Among these sections are included those for directors of religious education in local churches, for directors of religious education for cities or regions, leaders in young peoples' work, leaders in childrens' work, editors and publishers for denominations, leaders of weekday and vacation church schools, professors of religious education in colleges and universities, and leaders in the field of research in religious education.

People engaged in professional service in the field of church social work are receiving more recognition since the organization of the Association of Church Social Workers in 1934. A study of the status and security of these workers is now in process.

The International Council of Religious Education has made two studies of the profession and work of directors of religious education in local churches: the first in 1926 and the other in 1938. There are now more than 230 persons giving at least half time to the educational work of the local church alone.

In the denominations, also, these professional church workers are beginning to receive some recognition. Since 1917, the Congregational Church has published the names of persons engaged in any form of full-time work in its local churches under the classification of "Church Assistants" in the regular year book of the denomination. An Act of the General Assembly of the Presbyterian Church in the U.S.A. establishing the status of "Commissioned Church Worker" was adopted in 1938. Presbyteries now have the right to "commission" trained non-ministerial employed church workers who meet certain requirements outlined by General Assembly. At least nine alumni of the Presbyterian College of Christian Education have now been com-

missioned by the Presbyteries in which they are serving.

The need for full-time non-ministerial leadership has been so great that in many cases persons who lacked professional education but who seemed to be naturally fitted for such service in personality and experience were employed by churches and church agencies. The problem of where these persons should be further educated for professional service and the resulting problem of providing that professional education has been receiving attention since 1881 when the need for missionaries other than preaching ministers forced itself upon certain leaders. Since that time the church has become aware of the need for diversified leadership in carrying forward its program.

The purpose of the study which is being reported in this article was to trace the emergence and development of those schools, departments and divisions which purpose to provide professional education for any type of leadership in the church other than the preaching ministry. Only those schools were studied which in 1935-36, or later, offered a degree. Catalogues, dating from the first year in which professional education for non-ministerial service in the church was offered, were analyzed and case studies made. These catalogues furnished the major sources of data, although a few other studies in the field and certain bibliographies were also used.

The schools included in the study were grouped according to the following types: (1) eleven are specialized schools whose primary purpose is the professional education of persons planning to enter non-ministerial church work, (2) ten are divinity schools which are educational units within universities and have as a major or collateral purpose the preparation of men for the preaching ministry, (3) fourteen are seminaries or schools which have as a major or collateral purpose the preparation of men for the preaching ministry but which are not units within universities, (4) five are schools

of education which prepare for church work through a department or a division of religious education, and (5) nine are schools of music which offer preparation for leadership in church music. It is not claimed that all schools offering degrees and purposing to provide professional education for non-ministerial service in the church were included in this study. It is claimed, however, that a representative majority of such institutions were included, and no group was purposefully omitted from the study. On the other hand, the extent to which provision for the non-ministerial leader is made in the institutions studied varies widely.

THE EMERGENCE OF PROFESSIONAL EDUCATION

1. *Through Training Schools.* The first school established for the preparation of persons other than preaching ministers who wished to work in the church was the Baptist Missionary Training School, organized in 1881. It was a result of the conviction on the part of the Board of the Women's Baptist Home Mission Society that their denomination should furnish special training for young women planning to become missionaries.

"Ministers were expected to seek training and all our colleges were in the earliest stages of their existence a tribute to the realization of such a need. . . . Yet during all the years until 1881 the woman who wanted to be a missionary was asked only for zeal and willingness, and a reasonable background of education."

Between 1881 and 1912 many "training schools" sprang up. There were at least thirty-four of them by 1912. They emerged because of special needs to be met on the field and the lack of leadership or of schools where leaders might be equipped for the tasks. Many of them were for women who wished to prepare for missionary service either on the foreign field or in the cities of this country. The Scarritt Bible and Training School was the outgrowth in 1892 of the conviction on the part of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, that "young women going out to do missionary work

for the church should have an opportunity for thorough training." The Chicago Training School of the Methodist Episcopal Church was organized in 1885 to prepare for city, foreign and other mission work and "to give the regular prescribed Bishop's course to ladies preparing for Deaconess work." The Bible Readers' School, later called Schauffler College of Religious and Social Work, emerged in order to prepare Bohemian or Slavic young women for work among their own people. The first year of its existence the teacher taught English and Bible to the one student while the student taught the Slavic language to the teacher. In the afternoon, teacher and student called together in homes with the student engaging in conversation while the teacher "smiled at the babies and hoped the student was saying the right thing." A contrasting purpose may be noted in the organization in 1885 of the School for Christian Workers, a forerunner of Hartford School of Religious Education and Social Work. Instead of purporting to prepare young women for missionary service, its major original purpose was to train men for "salaried church positions" and for leadership in the Y.M.C.A. The Bible Teachers' College, later changed to Biblical Seminary of New York, was founded in 1900 "for more effective teaching of the Bible." The Presbyterian Training School of Chicago, later named the Presbyterian College of Christian Education, was established in 1908. The following statement from the bulletin of 1912 indicates its original purpose:

"The Presbyterian Training School of Chicago is an institution for preparing lay workers for efficient Christian and philanthropic service. Training schools form one of the latest developments of modern Christianity. They have arisen from two conditions: first, the many diversified forms of Christian activity called for by modern life, and second, the adaptation to these of men and women of the laity as a life work. . . . Untrained workers and those from other institutions are found after long trial not to meet our needs. They are not acquainted with our ways, methods and principles, and so do not fit into our work. The result is delay, inefficiency and often unpleasant results."

2. *Through Specialized Schools.* By

1912 a critical attitude had developed toward training schools. Most of them had been founded to meet definite practical needs. They accepted students with little regard for academic qualifications. In the bulletin of one of the schools which required "not less than full grade schooling" the following statement was also found:

"Those desiring to enter for Christian work should be of good health, sight and hearing, good walkers, able to eat ordinary table food and not subject to nervous prostration *and not over forty years of age.*"

In most of the schools, an elementary education was required as a prerequisite. Leaders looked forward with longing to the possibility of some day requiring high school graduation. Certificates were given upon the completion of a curriculum composed largely of one hour courses.

As the movements of modern religious education and social work began to make themselves felt, it was natural that there should be criticisms of the training schools. Some of these schools were aware of their weaknesses. The forward moving ones reorganized in purpose, curriculum, standards of admission, and requirements for graduation. These reorganized schools were so different from the training schools from which they sprang that, in this study, they have been called "specialized schools." The following were some of the reorganizations effected.

Chicago Training School was reorganized on a higher academic level in 1917. In 1934 it was moved and affiliation with Garrett Biblical Institute and cooperation with Northwestern University were effected, primarily for graduate work.

The School for Christian Workers was moved in 1902 in order to affiliate with Hartford Theological Seminary. It became a part of the Hartford Seminary Foundation and was named the Hartford School of Religious Pedagogy in 1903 and, in 1925, the Hartford School of Religious Education.

The Bible Readers' School was reorganized on a four-year college basis and incorporated as Schauffler School—a College of Religious Education, Missionary Training and Social Work, 1930.

The Scarritt Bible and Training School was a forerunner of the Scarritt College for Christian Workers established as a senior college and graduate school in 1924.

The Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches was reorganized in 1929 on a four-year college plan and in 1931 the name was changed to Ten-

nent College of Christian Education.

The New England Deaconess' Home and Training School merged with other educational units in 1917 to form the Department of Applied Christianity of Boston University. In 1919 this became the Department of Religious Education and Social Service and in 1920, a four-year college and graduate school titled, the Boston University School of Religious Education and Social Work.

The Presbyterian Training School was reorganized under the administration of President Robert Lee Sawyer "in curriculum, standards, and leadership" in 1927-28 as a senior college looking toward becoming primarily a graduate school. Graduate study was organized in 1928, the school was moved, and in 1930 it was re-incorporated as the Presbyterian College of Christian Education.

3. *Through Seminaries and Divinity Schools.* The modern movement of religious education brought to seminaries and divinity schools the problem of their relationship to the preparation of church leaders other than preaching ministers. It also caused some of these schools to face the problem of permitting women to work toward degrees. The provisions made for religious educators in seminaries and divinity schools were varied. Some schools already had differentiated curricula so that they needed only to add another to those already offered. In 1912 Yale University Divinity School offered, along with its other curricula such as those of pastoral service, missions, religious education for college teachers, religious education for such non-academic teaching as educational work of the Y.M.C.A., and social service, one in religious education for teaching in church and church school. Union Theological Seminary, in 1919, offered the following curricula: the pastorate, religious education, foreign missions, home service. The University of Chicago was another pioneer in this field. As early as 1895 women were admitted to the Divinity School with the understanding, however, that

"they receive no encouragement to enter upon the work of public preaching, but, on the contrary, are distinctly taught that the New Testament nowhere recognizes the ordination of women to the Christian pastorate."

By 1900 women were encouraged and by 1911 they were admitted "upon equal terms" with men. In this latter year

students might specialize in either preaching or religious teaching, or in pastoral, administrative, editorial, or missionary work. Religious education courses had also become a definite group in the Department of Practical Theology. The fact that the Divinity School shares in the advantages of the larger university has probably been a contributing factor to the outstanding influence of this particular school in the field of preparing non-ministerial church leaders.

Other seminaries and divinity schools began to provide for the preparation of non-ministerial leaders by offering more and more courses in religious education until they organized a department with the possibility of specialization in it. The Boston University School of Theology "established a chair of religious education in 1911. In 1916 the faculty was substantially enlarged under the leadership of Norman E. Richardson until the department was offering 48 semester hours of work in religious education."

True, this enlarged department was organized as a School of Religious Education under Walter S. Athearn in 1919 but the work first emerged within a seminary. This same type of development took place at Southwestern Baptist Theological Seminary. This seminary, which began as a department of Baylor University, enrolled thirty-three women in 1908.

"Up to 1915 two hours in Education had been given in connection with another department of the Seminary. In 1915, realizing the need for more work along this line, other subjects were added, a permanent department was created, and a regular professor employed. In 1916 courses were outlined leading to the Diploma in Religious Education, and in 1919 and 1920 respectively, curricula were evolved leading to the degree of Bachelor of Religious Education and Master of Religious Education. . . . In 1921 it became The School of Religious Education."

Other seminaries such as Berkeley Baptist Divinity School permitted students to elect a large portion of their courses, and religious education courses were increasingly offered as electives, resulting in the establishment of a department. Andover-Newton Theological Seminary illustrates the type of emergence which identified non-ministerial service

in the church with service rendered by women and then proceeded to make special provision for the education of "women." In 1919 special provision was made for women studying for foreign service while in 1921 a special "School of Religious Education for Women" was organized. In other seminaries religious education courses were first offered primarily for regular ministerial students. Persons preparing for non-ministerial service in the church were then invited to enroll in the seminary. The results of this type of provision vary with the schools. In some schools where the general attitude toward religious education and church social work is favorable and where it is emphasized for the regular ministerial student, the non-ministerial student works in a favorable environment. In other schools in which religious education and church social work are not considered of primary significance for the ministerial student, the person preparing for non-ministerial service may suffer the handicaps in his professional education that minority groups frequently suffer.

4. *Through Schools of Education.* Like the seminaries which offered differentiated curricula, Teachers' College of Columbia University in 1911 added a curriculum in religious education to the already differentiated plan of study. A department of religious education was also established. This was the procedure followed by New York University School of Education which first offered its special religious education curriculum in 1929. A major in a department of religious education was provided at the School of Education at the University of Pittsburgh in 1924 while Temple University Teachers College offered an undergraduate major in the department of religious education for the first time in 1927.

Religious education at Northwestern University was first offered through a department of religious education in the College of Liberal Arts in 1919. It was begun auspiciously with a total graduate course offering of thirty-nine semester

hours, on funds made available by the Methodist Episcopal Church. Before the five-year period was over it was made an integral part of the University. When the School of Education was organized in 1926, the department of religious education became a Division of that School. Its work was, from the beginning, primarily on the graduate level.

5. *Through Schools of Music.* None of the schools of music offered preparation for church leaders before 1916 and the emphasis then was upon evangelistic and gospel singing. Since 1926 other schools have approached the professional education of church music leaders from a different viewpoint. There are three major ways in which education for non-ministerial leaders emerged in schools of music: (1) Courses in church music have been offered in a school of music and later expanded into a curriculum for professional church leaders, e.g. Northwestern University School of Music. (2) Courses in music have been offered in seminaries or training or specialized schools for the students primarily pursuing some other curriculum. These courses have been increased and organized into a curriculum, e.g. Union Theological Seminary, School of Sacred Music. (3) A school has been organized as an outgrowth or a specific demand for equipped church music leaders, e.g. Westminster Choir School. The curricula in these schools and departments vary. In most of them there were so many courses in music which were necessary for good music leadership that the requirement of courses in religious education, education and Bible and other related subjects was almost negligible. Certain of the specialized schools have also offered music curricula but as a part of the curriculum in religious education rather than as an entirely separate specialization.

CHANGES WHICH HAVE TAKEN PLACE

The schools, departments and divisions which offer professional education for non-ministerial church work have changed in many respects from their status at the time of their emergence. Although the

dates at which changes have been made vary widely and each particular school seems to have moved individually in the direction of its own historic continuity, the general directions of change have been very much the same. Specialized schools, for the most part, inherited a functional approach but needed to develop in educational philosophy and on higher academic levels. Schools of education inherited high academic levels and a scientific and educational point of view but needed to adapt themselves to the peculiar needs of the church. Seminaries and divinity schools inherited a church point of view and high academic standards but usually maintained a traditional curriculum primarily for men preparing for the ministry and, in the case of seminaries, granted theological rather than graduate degrees. Seminaries needed, therefore, to develop so that they could provide graduate degrees, opportunities for women, a social science approach, a functional curriculum and appreciation of the non-ministerial function in the church.

The purpose of the schools has changed. The greater emphasis is no longer placed upon preparation for foreign and city missionary work as distinct from other forms of leadership nor upon Y.M.C.A. leadership, deaconess preparation or the equipment of "general workers" in the church. Rather, it is placed upon religious education training in forty schools and, in addition, upon church social service preparation in twenty-two of these forty. In fact, all schools which endeavor to prepare for any type of non-ministerial service in the church, with the exception of schools of music, attempt to prepare religious educators. Twenty-two prepare teachers for institutions of higher learning. Twenty-three state that they prepare missionaries. In an increasing number of cases, however, the missionaries are no longer provided with a distinct curriculum but are expected to take either a social service or a religious education curriculum with, in certain cases, a few additional studies or seminars for their special needs.

Seven of these forty schools which prepare religious educators also offer some preparation for church music leaders and nine additional schools of music also hold this purpose. A total, therefore, of sixteen schools purpose to prepare for church music leadership.

The academic level of the professional education offered has been raised. Although thirty schools offer some type of bachelor's degrees with specialization in religious education, church social work, or music, all but five of these also offer a Master's degree in at least one of these fields. Most of the twenty-five schools offering professional study on both an undergraduate and a graduate level definitely emphasize the latter. In fact, the low level of the early training schools has been superseded so that the most common academic admission requirement has become a Bachelor's degree. There is also a slightly increasing tendency for schools to indicate the kind of Bachelor's degree which is acceptable and even to specify liberal arts courses which should be included in the undergraduate curriculum. Also, the academic recognitions most frequently offered are no longer the certificate and diploma but the degree of Master of Arts. This degree is offered by twenty-three schools exclusive of those which offer it through another cooperating school which was included in this study. The degree of Master of Religious Education is offered by nine schools, and the degree of Master of Church Administration, Master of Social Science, and Master of Science in Social Service are each offered by one school. A total of thirty-two schools offer a Master's degree of one kind or another.

At least fourteen schools use the Bachelor of Divinity degree as a recognition for non-ministerial as well as ministerial education. Twelve schools offer a doctorate. This does not include seminaries which offer doctorates through universities which have themselves been included in this study. The four schools which grant the degree of Doctor of Edu-

cation also grant that of Doctor of Philosophy. The former is, in certain cases, a more recent provision than the latter. Research is not emphasized as much in the curriculum leading to the degree of Doctor of Education as it is in the program leading to the degree of Doctor of Philosophy. A total of eight schools offer the degree of Doctor of Philosophy and four additional schools offer that of Doctor of Religious Education. Those offering the latter are specialized schools.

Curriculum patterns have become more complex. Early training schools specified each course to be taken by presenting an itemized list of courses with little or no grouping or organization. Later, the student chose the specialization he desired and then took the itemized list of courses specified for it. The total program was then completed with electives. These early unorganized patterns are still in use in certain schools for undergraduate study, but the trend is away from them for graduate study. The patterns for the Master's degree are approaching a program involving two major elements. (1) There is an increasing tendency to require courses distributed among the various groups or departments. These studies are usually basic survey courses representing the various fields into which the curriculum of the school has been organized. (2) It is also a growing practice to require a certain minimum number of hours either in the field of specialization with additional electives, or in an elected program of study organized about the student's major objective. Instead of requiring a major and a minor there is a tendency to require the major and then to require that the balance of the courses be organized about the objective rather than chosen from one field. In practically all cases the entire program with its electives must be worked out with or meet the approval of the person in charge of the field of specialization.

The two-fold pattern described above is used primarily by schools which require more than one year for the Master's de-

gree. There are many variations in its use. Usually, the required cognate courses are chosen to represent each field, department, or group into which the curriculum has been organized. Sometimes courses in general education are included. In some cases the courses are purely theological and Biblical, while in other cases they may be chosen from sub-groupings within the field of specialization. There may or may not be a differentiated group of requirements for each specialization rather than a common core of requirements, and there may or may not be additional specified requirements for each differentiation. In certain schools, undergraduate courses may be accepted toward the graduation requirement while in other schools all courses must be on a graduate level. No school requires less than a year of graduate study for any degree and the tendency is to require more than one year of study for the Master's degree.

There is a policy on the part of certain schools to interrelate various degrees. That is, the requirements for the Master's degree may be evolved by deducting from those for the doctorate or from the degree of Bachelor of Divinity. The relationship may be just the reverse in that the requirements for the doctorate are that the student complete those for the Master's and then add to them "organized electives." This latter plan is more frequently employed when the degree of Master of Religious Education is offered than when that of Master of Arts is the degree granted. In one case there is an effort being made to keep the interrelationship between the Master's and Doctor's degrees but to separate the requirements for the Bachelor of Divinity from those for the "research" degrees.

A change has taken place in linguistic requirements for the Doctor's degree. In certain cases the student may substitute skills or studies for one or both of the traditionally required French and German reading examinations.

Changes in courses offered are: (1) the organization of courses into fewer, more

meaningful and more functional groupings, departments or fields; (2) the abandonment of one-hour and two-hour courses except that the latter are sometimes used when the school is on a quarter plan; (3) the offering in cognate fields of basic courses of the survey type such as a survey course in church history; (4) the use of more inclusive units within an area such as one course in children's work rather than one in administration and another in method and materials; (5) the offering of numerically fewer courses in the specialization field but the organization of these courses to include the scope of the field—a better organized and more unified curriculum; (6) the change in content of the curriculum so that certain courses seem to be characteristic of early training schools, others of early departments of religious education, and still others of more recent offerings; (7) the continuation or the beginning of the recognition of the place of field-work in the curriculum.

The range of courses offered is very wide. All courses included in the curriculum for professional church workers might be organized under one of the following numerous groupings:

Bible

Theology, Philosophy of Religion,
Ethics

History of Religions, Comparative
Religions

Church History, Church Polity

Missions—if not included elsewhere

History of Religious Education

Philosophy of Religious Education

Inclusive "Religious Education"

Children

Youth

Adults

Psychology and Counseling—including
Evangelism

Organization and Administration—including
Week-day and Vacation
Church Schools.

Supervision of Religious Education

Method and Technique of Religious
Education—including Use of the

Bible
Curriculum of Religious Education—
so far as not included elsewhere
Recreational Leadership
Practical Arts
Business
Home Economics
Health and Nurses Training
Sociology
Social Work
Rural Work
Religious Education Abroad
Education—public school viewpoint
Character Education
Higher Education, Student Work
Speech
Drama
Journalism
Art
Worship
Music
Practicum
Research

Courses characteristic of certain early training schools but seldom found at present include elocution, parliamentary drill, the inquiry room, prayer meeting methods, blackboard drawing, chalk talks, domestic science, evangelism, Bible pedagogy, specialized courses in nurses' training and in health, and methods of presenting Christianity in mission fields.

As religious education became emphasized another type of course evolved. An inclusive survey of religious education was frequently the herald of the new group. Early religious education departments frequently included study in psychology of religion, principles of religious education, (with varying meanings), history of religious education, philosophy, curriculum, method, and organization and administration of religious education. For a time, specialized schools tended to offer courses limited to a narrow scope but these were later reorganized into larger functional units. As developments took place in religious education and in church social work new courses were introduced such as worship, creative teaching, use of fine arts in religion, church counseling,

personality adjustments or development, rural religious education, supervision of religious education, the development of retarded national cultures, the family, introduction to social case work, community organization, psychiatric information, group and individual practica, tutorial and independent study courses, research courses. A period of multiplying courses offered, in some schools, was followed by a period of decreasing the number but organizing the total scope of the field into larger and more comprehensive courses as part of a more unified curriculum.

Student expenses have increased both in living costs and tuition. In certain cases there was a deflection in 1935 to the 1925 rates rather than to the higher peak of the 1930 rates. Aside from this exception, schools which have materially changed have increased the charges. When there is a discrepancy, tuition for music education is higher than that for other studies, and education for non-ministerial service is higher than that for ministerial education. The latter is especially true when the degrees for non-ministerial education must be offered through a cooperating school.

There has also been an increase in student aids. The earlier emphasis upon loans and domestic service scholarships, however, is giving way to tuition scholarships and school or field service scholarships. Field work, finances, enrollment, recruiting and selection of students appear to be quite interrelated.

It seems that schools tend to be loyal to the general basic theological viewpoint upon which they were founded, except that when change has taken place it appears to be in the direction of a more liberal position.

There have been two contrasting trends in administrative denominational relationships. Certain schools, especially those of the specialized group, have sought to become more closely related to their denomination. Other schools, especially those in large universities, have sought to lose whatever denominational relation-

ships they had and to become non-denominational.

One of the most decided changes has been the tendency of educational units to cooperate. This movement takes the lines of (1) a specialized school cooperating with a seminary or university in order to enrich its curricular offerings; (2) a seminary and a university cooperating in order to increase curricular offerings and also to make it possible for the seminary to offer curricula leading to graduate degrees conferred by the university; and (3) various schools, departments and divisions within a university cooperating with each other. There may also be financial advantages in cooperation. In addition to the above lines of cooperation there are combinations such that "centers" for professional education for non-ministerial service in the church may develop.

Most of the schools, departments and divisions provide some type of group life for those specializing in non-ministerial church work. In certain cases there is such a strong emphasis upon this phase of the total experience that it may be concluded that it is considered a real part of the curriculum.

PROBLEMS IN THE FIELD

Many problems face leaders of professional education for non-ministerial service in the church. Some of them, as revealed partially through this study, may be listed as follows:

1. There is a growing demand for leaders who can combine two or more types of work such as the following: religious education, church social work, church music leadership, parish calling, church secretarial service. Should schools encourage this trend by preparing people for combined services? If so, can acceptable leadership for two fields be secured in the time usually required for one? What, if any, adjustments may be made?

2. The trend is toward professional education on higher academic levels with emphasis upon the Master's Degree. However, in addition to the few schools which

offer only an undergraduate degree for professional study, a number which emphasize graduate study also offer the possibility of undergraduate professional study leading to a degree. How should professional schools regard professional undergraduate study? Is there a place for it? If so, for what purposes? Also, should liberal arts colleges encourage their graduates who have majored in religious education or church social work to expect to enter professional service without further graduate training?

3. There is an emphasis upon liberal arts studies as background for graduate professional education. Certain schools also specify liberal arts courses which must be taken even though the student has a Bachelor of Arts Degree. Should such courses be required? If so, what principles should guide in determining them and what should they be?

4. In view of the emphasis upon liberal arts background, is an undergraduate major in Bible, religion, sociology, or religious education desirable? Is an undergraduate major in music, or is some study in shorthand and typing, desirable to the extent of displacing strictly liberal arts studies? Can the demand for combined services be partially met by building up certain specializations in undergraduate years without too great loss in the liberal arts studies?

5. There is emphasis upon the degree of Bachelor of Arts as the prerequisite degree for that of Master of Arts in religious education. Which of the following degrees should also be accepted: Bachelor of Philosophy, Bachelor of Science, Bachelor of Education, Bachelor of Music? If the latter is not accepted as a base for the degree of Master of Arts, what should a student who presents the degree of Bachelor of Music be required to do in order to meet the admission requirements?

6. Basic training in music, typing, shorthand, or in recreational skills does not ordinarily lead to graduate credit but is frequently needed for professional serv-

ice. Should these skills be provided by graduate schools which desire to maintain high academic standards? If so, how?

7. How long should the professional training for church work require? There is a tendency to require more than one year for a Master's Degree. In some cases transfers of undergraduate nature are acceptable on the total curriculum with the requirement that at least one year of study must be strictly graduate and in residence. In view of the needs of the field, but also in view of the problems regarding status and security of the worker, what should be the policy toward transference of undergraduate credits to the professional curriculum?

8. What kind of integration into the total curriculum is desirable for field work experience? How can this be secured? How and by whom should field work be supervised? What, if any, is the maximum credit that should be related primarily to field work? What should be the content and procedure of credit courses in field work when they are offered?

9. When a primary consideration in connection with field work is remuneration, how can educational situations best be provided for the student? What is the goal toward which schools should work in connection with financial considerations related to field work?

10. Since research is essential to professional development and is required of candidates for the degree of Doctor of Philosophy and, by most schools, of candidates for the Master's Degree, what financial assistance is desirable for students with limited budgets? How may this be secured? What financial assistance, if any, is desirable for studies by faculty members? How may it be secured? Also, how may worthwhile research problems best be selected? The International Council of Religious Education through its Department of Research sometimes permits students and professors to cooperate with it on research projects. How may this cooperation best be extended? With what

other agencies may cooperation in research be established?

11. The findings of many faculty and student research studies would be of real value if there were some way in which they might be shared. The International Council of Religious Education publishes a list of theses completed in religious education each year together with one page abstracts of at least one thesis from each cooperating school. Teachers College of Columbia University publishes a bulletin, *Contributions to Education*, through which significant studies may be presented. *Religious Education* seems to be the only medium in the field of religious education through which significant findings may adequately be presented—but this appears only quarterly. What are the best ways to share materials and studies? How may this be done?

12. How can students best be helped to finance their professional education without becoming involved in debts or overloaded with work?

13. Are "preliminary" or "comprehensive" examinations desirable? If so, for what purposes? What should be their method and content?

14. Should a reading knowledge of French and German be required of candidates for the degree of Doctor of Philosophy in religious education? The purpose of this requirement seems to have been originally to insure that the student had the tools necessary to pursue further study and research. These languages are seldom necessary tools for students of religious education. If, however, the requirement is maintained because it is felt that languages are needed by all persons for cultural value, would this requirement become a problem for the liberal arts colleges rather than for the graduate school?

15. Since missionaries are increasingly being expected by the schools to pursue one of the curricula offered for other church workers such as those in religious education or in church social work, should any special provisions be made to

meet their particular needs? If so, what?

16. Forward looking schools tend to revise their curricula at intervals. How may continual study of the needs of the field and of curricular patterns and course organization best be carried on?

17. What responsibility should schools, departments and divisions take for the placement of their graduates and alumni? How may this be carried forward?

18. How may students be recruited? Should they be recruited during their high school or their college course or later? How and by whom should contacts be made? How may prospective students best be discovered?

19. What responsibility should the professional school or department take for the "personality effectiveness" of its students in training? How may this best be done? What should be the policy of the professional schools and departments in regard to refusing to enroll prospective students who have decided personality deficiencies?

20. Since the church at large seems to lack knowledge and appreciation of the work of church workers other than preaching ministers and missionaries, what are the best means to inform it?

21. Professional ministerial and non-ministerial leaders under the church will work together. Each leader needs to understand, appreciate, and recognize the work of the total church and of each other. The relationships between preaching ministers and non-ministerial leaders varies within the different types of schools studied: that is, the specialized schools, the schools of education and schools of music, and the seminaries and divinity schools. What elements in the relationships between ministerial students and non-ministerial students are desirable? When seminaries and divinity schools endeavor to provide professional education for non-ministerial service under the church are there safeguards which need

to be established in order to protect the minority non-ministerial group? If so, what are these safeguards? At what points, if any, should curricula be identical and at what points, if any, should there be differentiation? How may the traditional viewpoint and social life of the seminary or divinity school be an aid or hindrance to understanding and appreciation between the ministerial and non-ministerial students and faculties? In schools which are limited to either non-ministerial or ministerial students, how may the students become aware of the total church program?

22. Although there is probably need for continued individualistic and free development among the schools, departments, and divisions as they endeavor to provide more adequately for the non-ministerial church leader, there is also need for interchange of experience and philosophy. The group of persons vitally concerned are few in number but at present there is no adequate organization or publication through which they may share with one another.

The magazine *Christian Education* ministers particularly to leaders of liberal arts colleges. Probably the magazine *Religious Education*, in which this paper appears, meets the need for an organ for schools offering professional education for non-ministerial service under the church more adequately than any other at the present time. What is desirable along this line and how can it be effected?

The Professors' Advisory Section of the International Council of Religious Education provides some possibility for sharing in the field under consideration, although it must provide for the interests of teachers of Bible and religion as well as of administrators. The Association of Administrators of Schools and Departments of Religious Education and Church Social Work probably offers the best opportunity for sharing of problems such as those indicated in this article.

BOOK REVIEWS

NEW BEACON BOOKS

EDWARDS, MARGARET D., *Child of the Sun*. 111 pages, \$1.75.

HILLS, VERNA, *Martin and Judy*. 88 pages, \$1.50.

The *Child of the Sun* is Menaphis IV, called Akhenaten, Pharaoh of Egypt, who held a belief in one God sixteen centuries before Christ. Through narrative and photographs the author takes young adolescents (and older ones, too) into the "Land of The Past." We become acquainted with an Egyptian prince and an ancient civilization. Funeral and burial customs take us into the elaborately furnished tombs in the "Valley of the Kings."

On his twentieth birthday, Akhenaten abrogated his royal titles and denounced the gods of his people. To his subjects he said, "You speak of gods. Let me never hear that word again. You have brought here the images of your gods. Let me never see their faces again. . . . These are not gods; there is but one God, and that God is the life-giving spirit of the sun. Aten is his name and he is life and power and love. . . . There is no other God but this God. . . . There will be but one sign for our worship—the simple circle of the sun whose rays reach down like loving hands with gifts for all people. . . . Henceforth I will lead you in the worship of Aten."

In honor of Aten, Akhenaten planned, built and removed to the "City of the Horizon." Here the royal family set an example of courageous living according to ideas far advanced for that day.

Although children as young as nine years will enjoy the book, it is written with adolescents a bit older in mind. Through it, the findings and principles of Egyptian archaeology become alive to young and old.

This story, written with great skill and

charm, should add to the spiritual treasury of adolescents and foster a genuine spirit of religious tolerance. The book is indispensable to church school teachers who teach the Bible from the historical-functional approach.

The stories of *Martin and Judy* in *Two Little Houses*, have been written for three and four year olds. Older children, however, having had more experiences, will live the stories in their imaginative play and consequently enjoy them more fully. Everyone will enjoy the illustrations. The stories deal with experiences children face in learning the difference between animate and inanimate things. The fact of death is treated in such a way that mishandling may be avoided. Stories of sickness are presented in the hope of developing constructive attitudes during such crises. Especially helpful are the stories designed to help children clarify their understanding of the world of reality as distinguished from the world of dreams and fancies.

A valuable feature of this book is the "Word To Parents and Teachers." In eight concise pages the editor of the series presents the sound educational theory and the religious philosophy on which the stories are based. Because of this background the book becomes a resource for parents and teachers. *Martin and Judy* will assist in answering children's "whys," "what fors," and "hows," and will develop in children the art of the beginning of the praise of God. To adults it will restore "the power of seeing plain things in a kind of sunlight of surprise."

Both books are written without the slightest sectarian bias and can be used by all faiths to encourage a sensitivity to intangible spiritual values that are basic in all worthy religions.

Gertrude Von Riesen

THE SECULAR SIDE OF RELIGION

MACINTOSH, D. C., *Social Religion*, Scribner's, 336 pages, \$3.00.

EDDY, SHERWOOD, *Revolutionary Christianity*. Willett, Clark, 229 pages, \$2.00.

If we are to have religious or Christian education we must be able, one would suppose, to say what religion or Christianity is or can be from the standpoint of a growing child. But we have fallen upon a time when neither of these terms has a generally accepted meaning even for adults. The Oberlin meeting of the Religious Education Association was devoted in part to a mostly unrewarded search for anything in our inherited culture that could serve as starting point or criterion for a personality-promoting religious education. A nearly parallel difficulty confronts the leaders of public education in the question, What, after all, is this America of ours? In a situation like this educators as such cannot refrain from participation in the historic and social analyses, and in the basic choices, out of which social directives are derived.

For this reason these two books have educational significance, a part of which may be stated at once. In contrast with the theologies that were most in evidence at the Edinburgh, Oxford, and Madras conferences—theologies that have scarcely a point of contact with personality-growth in children—Macintosh and Eddy represent the Christian religion as directly concerned with such "secular" matters as food, labor, income, the family, and economic and political organization. It follows that incitement to religious thinking, and occasion for religious action, can be found in the everyday experience of both adults and children; growth of personality in a religious direction can be fostered by means immediately at hand, if we will pay the price.

The underlying metaphysical issue—whether what is "divine" is so far "other" that it can be recognized only through a supernatural revelation that "breaks into history"—is met by these two authors in substantially the same way, though with little argument upon the point. Both of them see a revelation of God in Jesus' concern for the common life and welfare; both see the coming of the Kingdom of God in the socialization of persons both as

individuals and in groups and masses (Macintosh injustice, love, and faith; Eddy in justice, liberty, a creative and abundant personal life, and a widening fellowship or brotherhood in which peace can be realized); both judge the church from the standpoint of the Kingdom, not the Kingdom from the standpoint of the church; both view current economic and political strains as issues of the Kingdom, and both find in the Gospel genuine guidance through the troubles that surround us.

There are characteristic differences between the two writers, of course. Macintosh, a theologian by profession, when he touches upon Jesus is concerned for scholarly detail and accuracy; Eddy, evangelist and prophet who, in the Delta Farm experiment, has "fought with the beasts at Ephesus," paints the perspective with bolder strokes (though not without study of the sources). When the present chaotic social conditions come into view, Macintosh treads warily and not too fast, analyzing the problems one by one in an effort to make sure of a next forward step (the method of reform); but Eddy is convinced that we are at the end of an epoch, that changes revolutionary in depth are upon us, and he looks upon Christianity as a revolutionary religion that must take sides on behalf of the ends envisaged by Marx (though not on behalf of the present methods of the U.S.S.R.). A touchstone of Eddy's attitude may be found in his conviction that the Kingdom of God will be advanced by change in the Marxian direction even if this change takes a violent form, which he would deplore.

These books discuss religion in terms of ascertainable data, many of which are readily accessible but extremely disconcerting. The contrast between this factuality and the authoritarianism, supernaturalism, and retirement into metaphysical theorizing that characterize the dominant theological trend is so profound that one is justified in asking how far this trend is an escape mechanism. It is at least educationally sterile or worse because it ignores the particular concrete conditions to which growing personalities are subjected. Even the Oberlin meeting would have been more fruitful if it had given more attention to these conditions.

George A. Coe.

BAXTER, EDNA M., *How Our Religion Began*. Harper, \$2.50.

The curriculum material for the church school has been distinctly enriched by this intelligent and interesting book. Prepared specifically for young people between the ages of eleven and sixteen, it is of equal value for general reading, especially by parents who wish to know the backgrounds of the Hebrew and Christian religions the better to share in their children's experiences.

The chapters are written for the enjoyment of reading as well as for teaching purposes. At the close of each there is a section headed "Something to Do." Suggestions are made for expressional activity. These are ample for the average teacher.

The author's able use of the findings of biblical scholarship has made this book an excellent contribution to education in the cultural aspects of religion. The book is interesting. It is historically accurate. Religion does become part of the life of people in their time, as they engage in the quest for the Eternal according to their insights, experiences and faith.

The value of this book for an intelligent understanding of the background of our Christian religion can best be indicated by the general line of approach to the subject. Religion is presented in a process of growth. Chapters lift out the development of the great religious ideas about God, worship, immortality, prayer and ethics.

Young people who use the book will gain an understanding of religion which will save them from the dangers which have attended the unenlightened teaching about the beginnings of our religion. As they grow older, they will not be embarrassed by their religious illiteracy, nor will they feel required to lay aside their faith in the light of further facts. Because they can sense in this book the unfolding of an age-old process, this present generation will be the more ready to appreciate their heritage and to make their contribution.

Norris L. Tibbetts.

BEVAN, EDWYN, *Symbolism and Belief*. Macmillan, 391 pages, \$5.00.

Professor Bevan has attempted to answer the question of the function and validity of symbols as an expression of reality, and the relation to religious belief

of the problem of symbolism. By distinguishing between symbols of other sorts and symbols which signify a reality in itself unknown except through the analogical insight which symbols afford, and restricting his attention to symbols of the latter type, he has singled out for attention the most important aspect of the problem.

Following an excellently arranged introductory chapter, a number of symbolisms in connection with God which seem generally applied both in primitive and modern times are considered. These are the symbols of height, of time, of light, of spirit, and of wrath in their application to God. The discussion of the prevalence and relatively uniform application of these symbols seems to point to some sense of fitness in respect to such symbolism widely spread throughout mankind.

Symbols may occur with or without conceptual meaning. The emotions often apparent in insanity, in the case of phobias; the feeling of beauty; the great sense of meaning, without a definite referent, in connection with sex; are cited as classes of symbols lacking conceptual meaning. Whether religious symbols, associated with a feeling of awe or veneration, or feelings of the "numinous," are also of this sort presents a problem with which the remainder of the book is concerned.

The pragmatists' conception of truth (the coherence theory) is shown to be inadequate for religion, which requires a correspondence between the belief and the reality to make it justified and happy in its faith. On the other hand, the medieval doctrines of analogy, with their interpretations in modern writers, present a confused picture, apparently almost self-contradictory, of the efficacy of symbols in attaining knowledge. This doctrine seems to have erred through too great a faith in the efficacy of reason to understand God. The criticism of Mansel and his doctrine that God can only be understood by man symbolically in an action of a certain quality, but that that action has in it in some way a correspondence with the divine which is revealed in or symbolized by it, is cited as mediating between the errors of the Scholastic and pragmatic thinkers.

The mystic experience, although it no doubt gives an insight into certain values in an unusual way, is acceptable only as

far as it can be used to support a rational argument or as it makes observable differences in human action. It is analogized to a situation in which very few people would have a sense of pitch, in which case their apprehension of beauty by ear would be regarded generally as non-veridical. The rationalists, on the other hand, can never attain at all to truth about that which lies *beyond* the pattern of the universe, since their knowledge is completely derived from and circumscribed by this pattern.

Judgment might be suspended if this were purely a theoretic question; but the necessity for action forces man to make a choice. If he concentrates upon the operations of the inanimate, material world around him, he may choose to disbelieve in God; but if his attention is directed to the valuational activities of man, he will believe in God, for in observing and participating in those activities he will in some way symbolically approach God, through a "direct perception of the Divine."

The material assembled is very extensive and excellently selected, and the problem one of major importance. Although Professor Bevan's solution of the problem of symbolism is one extremely distressing to a rational theologian, who might wish either to discard entirely or to assign noetic status to the feelings associated with non-conceptual symbols, his analysis, which is very close in many respects to that of Kant, is very fine.

Because of the importance of the problem and the consistency of its philosophic treatment, this book appears to be one of considerable importance for religion, and, by implication, for religious education—since both depend so very largely upon symbolism as a vehicle for carrying religious values too large for the human mind to conceive without such aid.

Robert Brumbaugh



BLACKWOOD, ANDREW W., *The Fine Art of Public Worship*. Cokesbury, 241 pages, \$2.00.

Having myself recently written a book under an almost identical title, *The Art of Conducting Public Worship*, I turned the leaves of this book of Professor Blackwood's with special interest. I

wondered if we should disagree at any vital point, and whether I might wish I could withdraw my book and write it over again!

It is perhaps a happy illustration of how the great realities of worship transcend the differences of theology that these two books, one by an orthodox conservative from Princeton and the other by a heretical liberal from Chicago, never-the-less have so much in common and apparently very little in disagreement!

The strongest part of Professor Blackwood's book is the section devoted to church music, especially the chapter on selecting hymns. His experience teaching worship not only at Princeton Seminary but also in the school connected with the famous Westminster Choir has brought him in close touch with one of the greatest musical organizations in the country and he has profited thereby.

The book contains no very startling suggestions about worship, being for the most part confined to safe general counsel along conventional lines and addressed primarily to young ministers. It might well have been made more specific and less vague by closer analysis of certain crucial problems in worship today. How to provide an effective architectural setting for the worship service, what to do about churches built on the so-called "Akron plan," how to deliver the choir from the self-consciousness induced by its prevailingly over-conspicuous location behind the minister, how to use the resources of modern religious thought and aspiration, what to do about the embarrassment caused by the theological implications of the Apostles' Creed when used in worship: these are a few practical problems, the facing of which would have added greatly to the reader's interest.

Albert W. Palmer



CAMPBELL, ELSIE HATT, *Gauging Group Work*. Detroit Board of Education, 135 pages, 25 cents.

One of the most promising features of current developments in the field of informal and group education is the effort toward systematic and objective appraisal of outcomes. *Gauging Group Work* represents an important endeavor to evaluate the results of the boys' work program of a social settlement in Detroit.

A battery of tests and a number of other techniques were used in the effort to disclose any discernible relationships between personality change and participation in the Settlement program. The results yielded by the Loofbouroow-Keys *Personal Index* seemed to indicate that during a period of one year the boys over fifteen showed some improvement in personality adjustment but the boys under fifteen apparently retrogressed. The findings, in general, do not warrant the conclusion that improvement in personality in any large number of boys took place under the conditions that prevailed. On the basis of the study, the author suggests that objectives that are more realistic and within the range of possibility should be developed. The author, who was the director of the study, also makes recommendations designed to improve the effectiveness of the boys' work program in the Settlement, particularly at the point of group leadership.

The significance of *Gauging Group Work* is much greater than what lies in the specific findings about the results of boys' work in this particular settlement. The larger values of the study include: a critical appraisal of the worth of various tests as devices of measuring outcomes in informal education; the development of techniques for the evaluation of leaders and of club programs that may be used with great profit by churches and schools as well as by leisure-time agencies; the accumulation of additional evidence that the personality and character of individuals are being shaped chiefly by social forces in the home and community that lie outside of the influence or control of educational agencies. The open-minded spirit in which the study was conducted and the objectivity and carefulness of the methods employed are in themselves valuable assets to informal education in its current stage of development.

Hedley S. Dimock.

COHEN, FELIX S., *Ethical Systems and Legal Ideals*. Harcourt Brace, 292 pages.

There is no way, says Cohen at the outset, of avoiding the ultimate responsibility of law to ethics. The old doctrine that law owes allegiance only to itself, and is

restricted to "the meager essentials of social life, security, liberty, a modicum of fairness in men's dealings" still operates today and demands a reconsideration of the whole relationship between law and morality. "There is no authority beyond its own hallowed past to which the law will look when society throws to it the task of revising an industrial system, or solving new problems in domestic relations." Actually, the instrumental value of law is simply its value in promoting the good life of those whom it affects.

It is easier to grasp this idea than to discover adequate standards of legal criticism. After eliminating most suggested criteria, the author can only state that the value of law depends upon its efficacy in promoting the good life. He spends 114 pages in considering the nature of "the good," and concludes that the standard of the good life is most adequately formulated by the theory of hedonism. In a final section of the book, *Law in Life*, he considers in terms of happiness, the human experiences resulting from law. This is, he admits, "perhaps the most difficult task which legal science faces, but it is certainly the most fundamental."

This book provides no easy answers. But the author challenges traditional juristic thought and practice and directs attention to the most vital question which can be asked about law in the world today.

S. S. Sargent

DAKIN, ARTHUR H., *Man the Measure*. Princeton University Press, 284 pages, \$3.00.

This is the most comprehensive critical study of religious humanism that we have had. The author finds it (religious humanism) superficial and inconsistent.

Distinguishing three types of humanistic outlook—the indifference of Lippmann, the cheerfulness of Haydon, and the pessimism of Russell and Krutch—he finds them all alike in their cavalier treatment of historic theism as though it had no sophisticated philosophy and no differentiations within itself. In this sense their history is superficial. The same is true of their eulogy of "scientific method."

Here the usage of the term in Haydon, Huxley (Julian), Russell and Sellars is carefully examined, and a confusion noted

as between the general spirit of scientific inquiry, the techniques employed in the natural sciences, and the logic of scientific method. By virtue of this lack of clarity "scientific method" becomes an honorific term applied to humanists in contrast with the alleged obscurantism of theists. This illogical use of terms as epithets is held to characterize the treatment of theistic believers throughout. One could wish that Mr. Dakin had used Dewey's *Quest for Certainty* to document this accusation, but this book is, so far as the present reviewer could discover, nowhere alluded to in the whole volume. This is the most elaborate examination of theism that Mr. Dewey has essayed, and its omission greatly weakens the force of the author's attack. For the same reason his examination of humanist philosophic thinking is rendered somewhat casual, though he rightly identifies Professor Sellars as its most systematic philosopher on the metaphysical side. It is curious that here he seems totally unaware of Dr. Hartshorne's penetrating critique in *Beyond Humanism*.

Humanistic ethics is accused of blurring the distinction between objective facts and subjective values. This is a strange accusation when we think of M. C. Otto's essay on *Natural Laws and Human Hopes*, which the author does not mention, or of his *Things and Ideals*, which he does quote; for Otto is there contending for a sharpening of this distinction as a postulate of humanistic thought.

A full coverage of the literature, with the exceptions noted, makes the book a useful one; and the critical analyses render a valuable service to humanists and theists alike; but one could wish that the author himself had sought longer for an internal understanding of the movement before bringing up the batteries.

Edwin Ewart Aubrey.

DEWEY, JOHN. *Experience and Education*. Macmillan, 116 pages, \$1.25.

The new education needs a philosophy. Like all social changes, the revolution in education involves many points of conflict, and these demand careful thought.

Dr. Dewey discovers two basic principles, namely, continuity and interaction, and shows their far-reaching nature. In the discussion many of the points about

which educators and laity are perplexed find illuminating treatment. These include, for example, the meaning of "preparation" for the future (page 47), discipline and freedom (page 61 ff.), the question of the teacher's planning in advance (page 64) and an examination of the idea of "activities"—why, and what kind? In conclusion it is pointed out that but two alternatives remain: "Either backward to the intellectual and moral standards of a pre-scientific age, or forward to ever greater utilization of scientific method" (page 114).

The style is lucid and has something of the atmosphere of an informal conversation. It is suitable for both lay readers and professional educators.

A. J. W. Myers

GREGG, ABEL J. and HIMBER, CHARLOTTE. *From Building to Neighborhood*. Association Press, 60 pages, 50c.

From Building to Neighborhood is a manual on the decentralization of group work and describes attempts made by the Young Men's Christian Association in several cities to develop its program out in the community, away from the central building. A large part of the data are credited to a thesis written by Waldo Keck at George Williams College and the rest from descriptions of experience from various local Associations.

The contents are suggested by the chapter headings: Why Decentralize?—First Steps Taken in the Decentralizing Program—Formulation of Policies and Adoption by Governing Boards and Guiding Committees—Transition Policies from Building to Neighborhood Centered Group—Group Leadership and Supervision—Financing—Recruiting and Grouping—Inter-Club Councils—Parent Cooperation and Parent Education.

The manual is well documented and a helpful contribution to methods as well as to philosophy. Although most useful to the YMCA Secretary, it should also find wide use by group workers in related organizations.

Harvie J. Boorman.

HAILPERIN, HERMAN, A Rabbi Teaches. Bloch, 171 pages, \$2.00.

This volume is a collection of sermons and addresses. Its contents are divided into four parts. Part One is composed

of addresses to audiences of Jews and Christians. One of the addresses is entitled, "Our Common Religious Heritage," in which the author holds that history has made the Jewish-Christian branches of Monotheism one continuous tradition—a bond not easily broken. The other chapter in this section is called, "The Best Religion," and the best religion according to the author is the religion that is best for the particular individual. Part Two contains Rosh Hoshanah sermons, intended primarily for Jews, but informative and profitable to Christians. Part Three contains addresses for Special Occasions, and perhaps the most interesting chapters for Christians are, "Is There a Jewish Predilection for Radicalism?" and "Anti-Semitism in America." The last section of the volume is in honor of the Maimonides Octocentennial, and the chapter "Maimonides in History" is at once scholarly and appreciative.

This reviewer feels that an occasional book of this character is desirable. It helps members of different cultures and religions to understand better and appreciate more fully the faith and yearnings of the other. Rabbi Hailperin writes lucidly and with real appreciation and fairness.

Frank Glenn Lankard.

MACFARLAND, CHARLES S., *I Was in Prison* (Suppressed letters of imprisoned German pastors, interpreted by Dr. Macfarland). *Revell*, 1939.

The word pictures here provided are self-portraits of men of God put behind the bars by the Nazi regime. The frame in which they are set is supplied by an American who has devoted his life to the ecumenical movement. Dr. Macfarland frankly reveals the present German government's ruthless attitude toward Christianity, its attempted substitute for the religion of Jesus, and the Fuehrer's shattered pledges to church leaders. The final chapter's concise suggestions as to what Americans can do has not been outmoded by the coming of war: supply affidavits for refugees, find homes for children, secure funds for relief and rehabilitation, support cooperative efforts to aid the dispossessed, protest against barbarism, use sympathetic insight to feel with sufferers.

The center of the book is a series of excerpts from actual letters written by German pastors in prison. Originally they were published in German in Switzerland and circulated in Germany. Secret police confiscated the books but not before two copies were taken to England, translated, printed and widely circulated. Last March this reviewer read them while on the train in the British Isles and found himself touched to the depths by the profound sincerity of these ministers whose concern is not so much for themselves as for family, church and fatherland. There are no heroics but epochal heroism. Here is vital Christianity. Here is religion that stands the utmost test.

Harold F. Humbert.

MARITAIN, JACQUES, *A Christian Looks at the Jewish Question*. *Longmans Green*, 90 pages, \$1.00.

This book is a development of a lecture given in Paris in February, 1938, and later delivered by the author, with some additions, in New York's Cosmopolitan Club. It is the ardent appeal of a Catholic philosopher to Christians throughout the world for cooperation and sane thinking on this important and distressing problem. The author expresses a certain modesty in dealing with a problem so difficult, but says, "I shall treat it with at least that spirit of independence which we are determined to defend as our last possession." This is a noble determination for any man attacking any important problem.

Mr. Maritain divides his treatment into three sections: Specific Aspects of the Problem, The Divine Significance of the Dispersion of Israel, and The Present Tragedy of the Jewish People.

Anti-Semites charge that the Jews crowd into the lucrative professions, are given to usury, monopoly, white slavery and pornographic literature, and are Communists and Bolsheviks. Maritain answers by saying that such faults are just as common among gentiles as among Jews, and that the only way to free certain professions of Jewish influence is to staff them by men with more working intelligence and diligence—which would be difficult, if possible—and to offset the abuses of free competition. There is a tendency,

when one Jew commits a crime or resorts to some illegitimate method, to fasten the blame on all Jews. In discussing the dispersion of the Jews throughout the world, Maritain feels that it is a mystery, sacred in character. In the final section the author deals with the present tragedy of the Jewish people in Russia, Germany, Rumania and Poland, and offers suggestions for a solution of the problem. Here is a book that every thoughtful citizen should read.

Frank Glenn Lankard.



MAYNARD, THEODORE, *Apostle of Charity. Dial*, \$3.00.

In this book the author tells us the life-story of St. Vincent DePaul, and does it very effectively.

Dr. Maynard was born in India, son of a fundamentalist father of the rankest type. He was in training for the ministry of the Protestant Church in Vermont. Here the Congregationalists took exception to a sermon he preached on "Fools," and he decided to become a Catholic. In this church he found a fellowship to his liking and in it has written many books. This is his nineteenth.

Under the circumstances we may expect him to be opposed to the Protestant Faith, but we hardly expect him to pronounce the entire movement moribund. Why he should think the missionary lands more open to Catholicism than the old countries is easy to understand, though for a different reason than he alleges.

In this volume the author's purpose has been to portray St. Vincent in action and to keep close to historical facts. In this he has succeeded and has produced for us in three hundred pages the best book in the English language on this remarkable man.

W. A. Harper



PALMER, ALBERT W., *The Art of Conducting Public Worship*, Macmillan, 211 pages, \$2.50.

Dr. Palmer has been President of the Chicago Theological Seminary since 1930. Previous to that time he held pastorates in Honolulu, California, Illinois, and in other places. He is a practitioner in the art of worship, and writes of the value of worship and its procedure. This is essentially

a "how" or "use" book, and will prove itself invaluable to the free person who is anxious to conduct public worship effectively. The sermon is a part but only a part of worship. But worship is an important part of the sermon just the same. People go to church, or should go to church, to worship God, not to hear a sermon.

In twelve chapters the author develops his theme. He makes prayer the center of the whole process, though he would not neglect architecture nor the sacraments nor theology in his efforts to improve the administration of public worship.

Dr. Palmer clearly states his theology on page 14, from which we quote: "The author believes in God. He conceives of God as that invisible ever-present and inescapable unifying power by which the universe is created and constantly upheld, renewed and carried forward." In the development of this thesis the entire book is written.

W. A. Harper



ROBINSON, MARION P. and THURSTON, ROSETTA. *Poetry Arranged For The Speaking Choir*. Expression Company, 405 pages.

In ancient Greek drama the speaking choirs were important component parts. Hebrew religious services made much use of unison and antiphonal speech. The twenty-fourth Psalm, to take but one instance, gives the stately call, "Who shall ascend into the hill of the Lord?" and the answer comes, "He that hath clean hands and a pure heart . . ." As the procession approaches, the herald at the gates cries, "Who is this King of glory?" and the answer of voices as of many waters brings the proud answer, "The Lord of hosts, he is the King of glory."

But western civilization lost the art of the speaking choir. Fortunately it is now being revived and is well on its way to very wide use. The Speech Fellowship of Great Britain promotes choral speech at national and civic festivals and outstanding people like John Masefield, poet laureate, sponsors it. Many universities and colleges in the United States give particular attention to speech choirs. And now it is widespread in public schools and children delight in choral speech.

This book by two of the foremost exponents of the art is most practical in the

introductory part (ps. 1-70). The remaining 300 pages is an excellent anthology arranged for choric speech. The selection of material is so good that it is worth buying apart from its use in speech choirs.

This art has possibilities of wide use in the church with all ages, especially in worship. Some of the sections are entitled, "Religious Literature . . . Social Revolt . . . War . . . Fairies . . . Nature . . . and In Lighter Vein." The introduction closes with these words: "Here, then, is a little guidebook for those teachers and leaders who long to go adventuring upon literary byways in the pursuit of beauty in a fascinating new-old guise."

A. J. W. Myers



SHERRILL, LEWIS J., *The Opening Doors of Childhood*. Macmillan, 193 pages, \$1.75.

As indicated by recent literature in the field, there is a growing appreciation of the place of the family in the religious education of the child. Dean Sherrill's present volume carries forward his earlier discussion of the *Family and Church* (1937). In *The Opening Doors of Childhood* the author deals with religious education in the family from the point of view of the developing personality and needs of the child. It is written primarily for the guidance of parents.

Dean Sherrill takes the position that if the concrete needs of the growing child are adequately met in the Christian home and the child is guided by Christian parents in the Christian understanding and fulfillments of the normal relationships involved in family living, the child will receive the most vital form of religious education. He deals in a sympathetic and understanding way with such specific problems as the use of the Bible with children, teaching children to pray, satisfying the child's desire for understanding his experience, problems of child conflict and conscience, organized religion in the family, church membership, and the provision for continuous growth in adolescent and later life.

As in everything Dean Sherrill writes, the treatment is warmly religious and wholly constructive. Parents will find in this book a very useful guide in leading

their children into a genuinely Christian life.

W. C. Bower



WICKENDEN, ARTHUR C., *Youth Looks at Religion*, Harper, 212 pages, \$1.50.

The Professor of Religion and Director of Religious Activities at Miami University, Ohio, is to be congratulated upon this foray into a pioneer field. The fact that he has perhaps fallen somewhat short of his goal is to be explained not by any inadequacy on his part but rather by the fact that he has had to find his way in virgin territory. For some time this reviewer has been studying the material provided for high school and college young people on "the meaning of religion" and long ago came to realize that the outstanding characteristic of such material was its paucity.

Out of a rich background of years of experience in the classroom and in young people's conference Dr. Wickenden thinks through with youth such questions as "Why the Church," "Is There a Case for Immortality," "How Shall We Think of God," "Is the Bible the Word of God," "Will Science Displace Religion?"

To deal with the meaning of religion within the compass of less than two hundred pages is a task calling for condensation such as to at times give erroneous impressions. Most of the pitfalls Dr. Wickenden has avoided, but at places he is in danger of giving false impressions. For example on page 158 he declares: "The principal task of religious education is the transmission of the religious heritage from generation to generation so that it may be fully understood and its essential experiences renewed in the life of the adherents." While Dr. Wickenden is clearly in sympathy with the "character through creative experience" point of view of progressive religious educators this definition would not indicate it.

The question looms large whether perhaps the volume does not deal more with the way Dr. Wickenden feels that youth should look at religion rather than the way youth itself looks at religion. However, I repeat, Dr. Wickenden has done a fine piece of pioneering. A good bibliography and index are included.

Ivan Gerould Grimshaw

WIEMAN, HENRY N. and HORTON, WALTER, *The Growth of Religion. Willett, Clark, XVIII and 505 pages, \$5.00.*

This work of collaboration falls into two parts of approximately equal length. In Part I Professor Horton traces in bold outline and interpretative manner the historical development of religion as a phase of man's culture. He treats his subject-matter under the categories of Primitive Religion, Oriental Religion, Occidental Religion, and Radical Secularism. He concludes the historical section with a chapter on modern religious tendencies and another on the nature of religion in the light of its history. Underlying the multiform historical forms of religion he finds the universal characteristic of religion to be "the progressive reorganization of the world into a system of mutually sustaining activities humanly appreciated, whereby the endless growth of meaning and value is fostered." Man's God is "the Being whereon the accomplishment of this aim ultimately depends."

Accepting Professor Horton's generalization concerning the nature of religion historically arrived at, Professor Wieman in Part II develops in a philosophical discussion the implications of this concept. He starts by describing and critically analyzing the operative forms of the Christian religion in the Western World—traditional supernaturalism, liberalism, humanism, the new supernaturalism, and theistic naturalism. He is convinced that traditional supernaturalism, liberalism, and humanism are decadent, and that the growing points of contemporary Christianity are the new supernaturalism and theistic naturalism. The major portion of Part II is devoted to an exposition of theistic naturalism, the author's own position, with its implications for such religious problems as the nature of God, the problem of evil, the nature of man, immortality, revelation, prayer, and the methods of religious living.

To Professor Wieman religion consists in the whole-hearted response of the whole psycho-physical organism to the undifferentiated possibilities of the actual and concrete situation, through action, and complete commitment to the good that there partially appears. God is the growth of the mutually interacting and supporting con-

nections between activities that are appreciable—values. God is not the Creator of the Universe; neither can he be conceived in terms of personality. The criteria for God are the growth of good as superhuman, the best reality, and the greatest power for good.

Theistic naturalism as expounded by Professor Wieman affirms most of the basic assumptions of neo-supernaturalism, but differs widely and critically as to the grounds upon which it bases these assumptions and as to method.

William Clayton Bower

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933

Of Religious Education published quarterly at Mount Morris, Illinois, for October 1, 1939.
State of Illinois
County of Cook

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Laird T. Hites, who, having been duly sworn according to law, deposes and says that he is the Editor of Religious Education and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Religious Education Association, 59 E. Van Buren St., Chicago, Ill.; Editor, Laird T. Hites, 59 E. Van Buren St., Chicago, Ill.; Managing Editor, Laird T. Hites, 59 E. Van Buren St., Chicago, Ill.; Business Manager, Laird T. Hites, 59 E. Van Buren St., Chicago, Ill.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) The Religious Education Association.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

LAIRD T. HITES, Editor.

Sworn to and subscribed before me this 28th day of September, 1939.

(SEAL)

CORNELIA BUSSEY.

(My commission expires Oct. 1, 1942.)

